

**A  
PRETIOUS BOOKE  
OF HEAVENLY  
MEDITATIONS:**

**CALLLED,**

*A private Talke of the Soule with GOD.*

*Which, who so zealously will use  
and peruse, shall feele in his minde, an  
unspeakeable sweetnesse of the  
everlasting happinesse.*

*Written, as some thinke, by that  
reverend and religious Father Saint  
Augustine; and not translated onely, but  
purified also, and with most ample, and  
necessary sentences of holy  
Scripture adorned.*

**By THO. ROGERS.**

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**PSAL. 119. vers. 113.**

*I hate vaine inventions, but tby Law doe I love.*

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**LONDON,**  
Imprinted by F.K. for the Company  
of STATIONERS, 1634.



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To the honorable Master

THOMAS WILSON,  
Doctor of the Civill Lawes,

*one of her Majesties principall*

Secretaries, and of the most

*Honourable Privie Councell;*

Grace and Peate in

our SCAVE

CHURCH

Men

Christians

it is and hath bin

for long continu-

ance an ancient

custome, Honora-

ble, at this time,

and at this day commonly of the

yeere, either to purchase favour, if

they have none, or to confirm friend-

ship, which they have, with gifts and

resents. Hence both high estates to

them of low calling, and meane per-

sons to their betters, and every

friend to his well-willer lightly will

send some token, if his ability doc

serve, of a kindly heart & affection.

## *The Epistle*

In the day two speciall things  
are to bee observed. One is, that  
our Saviour Christ was circumcised  
hereupon: another, that the new  
yeere beginneth now. If wee shew  
argument of Love one toward ano-  
ther, for that we have perceived the  
Love of our Saviour to us-ward, by  
his nativity, circumcision and suf-  
fering in the flesh for our sakes, as  
doubtlesse our custome is a Christi-  
an custome: if otherwise, because  
the new yeere beginneth, we seeke  
new love, or a renning of old good-  
will, It is a civill custome comen-  
dable in either respect: yet used in  
both, it better pleaseth God.

I therefore hearing of the good oc-  
piniō which it hath pleas'd your Ho-  
nor to conceive of me, have thought  
no time could be better than now, by  
Some Present, both to thanke your  
Honor for the same, & to crave the  
continuance thereof, till by evil de-  
meanor I shall deserve the contrary.

My gift which I doe offer, is for  
pence of no great value; such as a  
poore student may present. For, as  
the Persians from the richest to the  
poorest,

1 Pet. 2. 21.

6 Elianus

varia hist. l.

### Dedictory.

poorest, would gratifie their Kings  
with gifts and rewards, some with  
gold, as Noble men, some with silke  
and spices, as Merchant men, and  
some too with simple apples and  
plummes, and such like fruit, as Hus-  
bandmen, who had no better to  
give: So, though persons of honor  
may give you Gold and Jewels,  
Merchants velvet, silke, and spices,  
rich men costly rewards; yet can a  
poore Labourer in the Garden of  
Christian knowledge, give no bet-  
ter, than such as hee hath, apples  
and plummes, even the fruit of his  
study, and travell.

Noewithstanding, small for price  
though it be, I have good hope your  
Honour will accept it well in worth,  
both for the matter it containeth,  
which is so holy; and for the  
manner of handling the same by the  
Authour, which is so Heavenly,  
that in my judgement, neither *Hi-  
storia Animalium*, which *Aristotle*  
gave unto *Alexander* the Great;  
nor that of *Cicero De Republica*,  
which *Cardinall Poole* sought  
after, with the expence of 1000.

## The Epistle

R. Ascham.  
Iam. Starvio  
ep. l. i. p. 37. o.  
a LeEam.  
false Sep. c. 6.

Crownes, Nor finally those Sy-  
byllian workes that *Tarquin Priscus*  
bought full deere of *Amalthea*,  
are so profound for knowledge:  
nor many bigge Volumes of Philo-  
sophie, for Method so exquisite:  
nor all the bookes of humanity, so  
necessary for us as it is.

Which I doe write, neither to dis-  
swade any from the reading of those  
nor to perswade your Honour to  
conceive well of this Booke. For I  
verily doe thinke, that both they are  
commendable, yea, and necessary  
too, applyed to their due ends, and  
that your Honor conceiveth better  
of this, than I by writing can ex-  
presse, being as you are, for your  
wisdom, an honourable Counsell-  
ler, for your learning, a reverend  
Doctor; by your sundry good and  
necessary bookes, a famous writer;  
and for your zeale, a valliant op-  
pugner of sinne and wickednesse.

But, as I thinke thereof my selfe,  
so doe I write. In which respect,  
I have not shunned paines to a-  
dorne the same with places of ho-  
ly Scripture. For, seeing the  
Booke,

Booke, by perusing it to mine unspeakable both profit and pleasure, to savour most fragrantly of the flowers and sentences, not of humane, that is vaine wisdom, but of GODS holy Word, and to be as holy phrase, as for matter holy, beeing wholly taken out of the holy Scripture: me thought were the places of Scripture annexed in the margine, it would bee a quicke spurre, not onely unto the true Christians zealously to read this ancient and goodly Father, when they should see all his sentences in a manner to bee nothing but very Scripture; but also unto Papists, who neglecting Scripture, cleave overmuch unto this, and other Fathers of the Church, to read the Scriptures, when they should perceive all his delight to be in using the very words of the holy Ghost!

Wherefore, both for the bringing the Scripture into more credit with all Papists, and this holy Father with some Protestants, and his methode and manner of handling the Scriptures, to bee a

8 • The Epistle

perpetuall monument of imitation unto both, I have added the places (the more willingly) through the earnest instigation of some godly persons, especially of the Printer hereof, whose good nature and zeale, as it is not unknowne to your Honour, so is it well knowne to the Church of Christ by his carefull, and orderly imprinting good books) and now have published my doings under the protection of your Honour.

Which my paines, if I shall perceive to be well taken of the godly, chiefly of your wisdom, I purpose (G O D assisting me) to proceed, in setting forth after this same order not onely the Authors Mannell and Meditations, but also divers and sundry of Saint *Augustine* his workes beside: that the very Papists may see, though they know it well enough already, that *Augustino plurimum tribuamus*, as it is well given out of us c.

• R. Ascham.  
I con. Sturnus  
L. 1. ep. p. 163b.

But me thinkes I heare some Adversaries among themselves on this wise speaking: His quoting we commend

## *Dedictory.*

denue not, and his translating wee allow, but by his presumptuous parting of sentences, and correcting such a Doctor, he plainly sheweth, that he is by the one over-curious, and by the other a ranke hereticke.

May it therefore please your Honour to heare my reasons of doing what I have done. The which if your wisdom doe like, I shall not weigh, what any, either *Zoilus* of envie, or Adversary of malice, will thinke.

Touching my parting of the sentences, I did it upon these occasions: First, to imitate those good Bookes, out of which they were borrowed, that is, the sacred Scripture. For, surely in mine opinion, it were not well, the Booke being most notably derived out of the pure fountaine of Gods holy Word, if it were set forth in any other forme than is the Spring, from whence it flowed.

Secondly, that the Reader might the more sensibly perceive the mind and Methode of the Authour. For, I dare say it, by this parting or severing of the sentences, a more cleere light of the Authours minde will



*The Epistle*

will appeare unto him, who gladly would understand the same, than when they are confounded, or not parted.

Thirdly, to offer cause of deepe contemplation to the zealous Christian. For, there is no sentence almost throughout the whole Booke, which is vaine; but most heavenly, and able to make even him who is farthest from Christianity, to occupy his minde with holy and deepe Meditations. Therefore albeit they can bee placed in no forme amisse, yet then best doe they profit and move the minde, when they are parted.

Last of all, for the better disposing the places of Scripture by the Printer, I have divided the sentences: For, had the Booke been printed in that letter which other books of Meditations, set forth by mee, are done withall, as I thought it would, then should the places (they are so plentifull) never have stood in good forme nor sight, as in some parts of this book may appeare, notwithstanding the letter be very great in

*Dedatory.*

In mine eye, for so small a Volume,

Now, concerning the second  
point, it stood mee upon, both for  
mine owne credit, and also for the  
behoofe of others, to leave some  
what out. For, had I not so done,  
I should have said that the hands of  
GOD, *Manus inquam ille qua as-*

*sine clavis sunt pro me* &, did make *℟ Soliloq. c. 1.*

me: I should have said, that the  
light which was made, when God  
said, Let there be light, was *Ange-*

*lica scilicet natura*; I should have *℟ Soliloq. c. 11.*

said, that the Angels, as for divers  
other ends, so for this, are appoin-  
ted *ut orationes filiorum Dei offerant*

*in conspectu Majestatis sue* &, I should *℟ Soliloq.*

have said, that the same Angels doe *cap. 15.*

bring *Gemitus nostros atque suspiria*

*ad Deum, ut impetrent nobis facilem*

*Dei benignitatis propitiationem* & *re-*

*ferant ad nos desideratam suam gratiam*

*benedictionem*; I should have said, *℟ Soliloq.*

That our Saviour descended into *cap. 27.*

Hell, *ubi sedebant in tenebris patres*

*nostri*; I should have said, that *℟ Soliloq.*

Christ ascended, *Assumptus est cum* *cap. 32.*

*inferis captivitate, quam captivave-*

*rat antiquus ille hostis, humanis gene-*

*ris*

No. 10  
The Epistle

18. Blaq.

cap. 23.

in S. Blaq.

cap. 35.

*ris inimicus!*: finally, I should have  
said, that we ought to doubt, *An ad Co-*  
*portum salutis pervenire valeamus in the*  
*quia omnia in futurum reservantur Bo-*  
*incerta*: and so where my purpose  
was to edifice, I should have destroyed  
the soules of the weak with erro-  
neous opinions.

Beside, I should have cooled the  
zeale, even of the strongest; when  
thinking to proceede to holy Medi-  
tation, they should finde such stum-  
bling blockes of errour cast in their  
way. And therefore did I judge it bet-  
ter to leave them quite out, though  
it grieve the Papists, than to leave  
them in, either to the destruction of  
some, or to the offence of any good  
Christian: marvelling much why in  
other English Translations, this  
matter hath not beene looked unto  
ere this, and these faults not wholly,  
as in part they be, amended.

And here I beseech your honor,  
even for Gods glory, the furtherance  
of the Gospell, and commodity of  
this Land, that among all abuses,  
which you study to reforme, as a  
godly Magistrate, and ought to en-  
force

## Dedicatorie

forme her Majesty of, as a prudent Counsellor, you would remember the hurt that cometh by corrupt Bookes in our English tongue. First, they infect the minds of the simple: secondarily, they offend the godly: and thirdly, they confirme the obstinate: and the more a great deale, because they are allowed by publike authority, and not either diligently corrected or orderly forbidden.

Againe, call unto minde those bookes, which doe more hurt than they: namely, the enchantments of Circes, brought out of Italy, and such ungracious workes, cyther translated out of Italian into English, or imitating wholly the Italian invention. Tenne Sermons at Paules Crosse<sup>n</sup>, doe not so much good for moving men to true doctrine, as one of those bookes doe harme, with inticing men to ill living. Yea, I say further, those bookes tend not so much to corrupt honest living, as they doe to subvert true religion. Moe Papists be made by your merry bookes of Italy, than by your earnest bookes of Louaine. This forceee subtile Papists, Therefore

<sup>n</sup> Master  
<sup>Askebin</sup> in  
his Schoole  
master booke  
pag. 26.

## The Epistle

when the busie & open Papists abroad  
could not by their contentious bookes  
turne men in England fast enough  
from truth and right judgement in  
Doctrine, then the subtile and secret  
Papists at home, procured bawdy bookes  
to bee translated out of the Italian  
tongue, whereby over many young wits  
and wits, allured to wantonnesse, doe  
now boldly contemne all severe bookes  
that sound to honesty and godlinesse.

Which Bookes, open, not fond and  
common wayes to vice, but such sub-  
tile, cunning, new, and divers shifts,  
to carry young wits unto vanity, and  
young wits unto mischief, to teach old  
bawds new schoole points, as the simple  
head of an English man is not able to im-  
part, nor ever was heard of in England  
before, yea, when Papists yovr-floured  
all. Suffer these bookes to be read, and  
they will soone displace all bookes of  
godly learning: for they carrying the  
wit into vanity, & marring good man-  
ners, shall easily corrupt the mind with  
ill opinions and false judgement in do-  
ctrine: first, to thinke ill of all true re-  
ligion, and at last to thinke nothing of  
God himselfe. And that which is most

## Dedicatory.

so be lamented, & therefore more need-  
full to be looked unto, there be more of  
these ungracious books set out in print  
within these few moneths, than have  
bin seen in England many score years.  
And because our English men made Ita-  
lians cannot burst but certain persons,  
and in certaine places, therefore these  
Italian Bookes are made English, to  
bring mischiefes openly and bold-  
ly in all estates, great and meane, young  
and old, every where. So that now  
they be sold in every shop in London,  
commended by honest Fiddlers, the so-  
ner to corrupt honest manners, deduced  
and over-boldly to virtuous and be-  
nourable personages, the easier to be-  
guile simple and innocent wits.

These are the words, as your  
wisdoms smelleth I am sure, not of  
a young wit, but of a grave head,  
not of a meane Scholler, but of the  
best Schoolemaster that ever Eng-  
land bred, and therefore not light-  
ly to be over-passed, nor quickly to  
be forgotten, but with earnest ende-  
avour oftentimes carefully to be re-  
corded, as good counsell expressed  
from an hearty good will with rare  
clo-

## The Epistle

eloquence, tending to the glory of God, and benefit of this our Country, that neither such as are well given, may be alienated from vertue, nor those which are ill bent, provoked unto wickednesse, through baunday, beastly, and blasphemous books.

Last of all, remember I humbly once againe in the bowels of Christ Iesus beseech you, remember another abuse that hurteth more than both those which I have already mentioned: namely, profane plaies, publickly used, set forth as banners of open defiance to the Gospell and godlinesse, and that upon holy daies yea, and in those places too (I mean the Vniuersities for Learning, and London for resort) which ought to bee the Lanternes of godlinesse unto all the Land beside. Preachers, even the greatest for wisdom and yeeres, and the greatest for zeale and knowledge, and not the smallest for authority, every where cry out upon them so zealously with such grieffe of heart, that they are even tyred againe with crying, *Do youours condemne them o, Bishops*

*o Cynth. Cath.  
Arch. & Misses.  
Ferdin. de  
Speth.*

write

writes against them poyes; and the best Authors in these daies, of chole wanton, yea, wicked toyes, are quite out of love with them, and ashamed of their doings. O that the Magistrate, our Sovereigne Magistrate I meane, would utterly forbid them publickely to be used, that the common people might not haunt them, and all should be well.

But to returne to my purpose; from whence I have digressed; these errors, I feare mee, have caused many to doubt, whether Saint *Augustine* were the Authour of this Booke; but being left out, as now they are, I cannot see, why Saint *Augustine* might not make the same, the matter is so heavenly, prayers; the words so holy, Scripture; every thing so wisely, orderly, excellently done by the Authour, that he must needs be a most excellent man, whoe soever made the same; and a more excellent than Saint *Augustine*, among the Doctours, I thinke was never any.

Which beeing so, I trust, I shall not need to request your Honour to accept

p. *Salsimus*  
inventer of  
the 2. blast of  
retrait from  
places.

q. Authour of  
the 3. blast of  
retrait from  
places, and  
also the Authour  
of the  
schoole of  
abuse.



accept this Booke in good part; but  
 to request your Honour to pardon  
 my boldnesse in dedicating my  
 simple doings, obscure, as I am, and  
 of person unknown to your Honour  
 and to beare with my rude tedious-  
 nesse, and tedious rudenesse, I have  
 great need, and so I humbly doe.  
 The Lord Almighty, and King  
 of glory, who bath cast the eyes  
 his gracious countenance upon you  
 abide with you for evermore: and  
 with this new year, poure upon your  
 Honour a new increase of his  
 gifts to heavenly blessings, and

Ames.

The first of January, 1623.

Anno Domini

1623. I have the honour to  
 receive your letter of the 27th  
 instant, and am glad to hear  
 that you are well, and that  
 you have received the  
 commandment of the  
 Lord, and that you are  
 obedient to the same.

The

Roger

My dear Sir,

I have received your letter of the 27th

instant

# A precious Booke of

sololy Meditations, written by  
that Reverend Father Sr.


AVGVSTINE: *which*

he calleth his private

*talke with God.*

CHAP. 12.

*Of the unspeakeable Sweetnesse  
of GOD.*

 Lord which know-  
est mee<sup>a</sup>, give mee<sup>a</sup> Grace to knowe  
Thee<sup>b</sup>: to knowe<sup>b</sup> Thee, even the  
Strength of my soule<sup>c</sup>  
O my Comfort<sup>d</sup>, shew mee<sup>d</sup> Thy Selfe: let me see Thee, O  
Light of mine eyes<sup>e</sup>  
Come, O Thou Mirth of my  
pirit: let me see Thee, the Ioy  
of

*Heavenly Meditations,*

sp<sup>a</sup>. 119. 11. of mine heart <sup>f</sup>, and love Thee  
g Eccl. 23. 4. the very Life of my soule <sup>g</sup>.

John 14. 6.

h S<sup>a</sup>l. song. 1.

ver. 6. & c.

i Wis. 16. 21.

Rom. 15. 5.

k Exod. 15. 2.

Psal. 7. 1. 3.

Mat. 4. 7. 13.

l Eccl. 23. 4.

Col. 3. 4.

m Psal. 62. 7.

Judith. 15. 9.

n Psal. 42. 1. 2.

o S<sup>a</sup>l. song 3.

ver. 3.

p Ephes. 5.

22. 23.

Revel. 21. 2.

q John 5. 12.

r Gal. 3. 20.

s Ioh. 14. 15.

John 14. 6.

t Psal. 34. 8.

u 2 Sam. 22.

22. 3.

v Psal. 18.

ver. 12. & 3.

y Psal. 6. 1. 3.

Come in my presence, O my  
sovereigne Delight <sup>h</sup>, my sweet  
Solace <sup>i</sup>, O my Lord Godk, my  
Life <sup>l</sup>, and the whole Glory of  
my soule <sup>m</sup>.

Let me finde Thee, O mine  
heart's Desire <sup>n</sup>; let mee hold  
Thee, Whom my soule doth  
love <sup>o</sup>. O Celestiall Bride  
groom <sup>p</sup>, let me embrace thee  
O my Sovereigne Comfort  
both inward and outward, let  
me possesse Thee, O everlasting  
Blisse <sup>q</sup>, yea, in the midst of  
mine heart <sup>r</sup>, let mee possesse  
Thee, O blessed Life, O surpass  
sing Sweetnesse <sup>s</sup> of my soule  
Let me love thee, O Lord my  
strength <sup>u</sup>, my fortresse, my re  
fuge, and my Saviour. Let me  
love Thee, O my G O D, mine  
helper <sup>x</sup>, mine high Tower, and  
mine Hope <sup>y</sup> in all my trouble  
Let me embrace Thee, ever  
Good

*written by Sr. Augustine.*

Goodnesse it selfe <sup>z</sup>, without <sup>z</sup> Mat. 19. 17.  
Whom nothing is good; let  
mee injoy Thee the very best <sup>a</sup>, a Iam. 1. 17.  
without whom nothing is best.

O Word <sup>b</sup>, more sharpe than <sup>b</sup> Ioh. 1. 12.  
any two edged sword <sup>c</sup>, open  
thou the secret parts of mine  
eares, that I may heare thy  
voice <sup>d</sup>.

Thunder, O Lord, from hea-  
ven <sup>e</sup> with a loude and mighty <sup>e</sup> Psal. 18. 35.  
voice. Let the sea roare, and all.  
that therein is <sup>f</sup>, let the earth be <sup>f</sup> 1 Chro. 16.  
moved, and all that is in it. <sup>verse 32.</sup>

Lighten mine eyes <sup>g</sup>, O in-  
comprehensible Light <sup>h</sup>; cast  
forth thy lightning, and scatter  
them <sup>i</sup>, that they regard no  
vanity <sup>k</sup>.

Encrease thy lightning <sup>l</sup>, and  
scatter them, that the foun-  
taines of water may appeare,  
and the foundations of the  
world be discovered.

O Light invincible, give me <sup>m</sup> Psal. 138.  
sight <sup>n</sup> to see Thee. Create a <sup>18.</sup>

new

*Heavenly Meditations,*

new smelling, O Saviour of  
life<sup>n</sup>, that I may runne after  
Thee through the favour of  
thy ointments o. Heale my  
sins, that I may taste, know  
and discern how great thy  
goodnesse is, O Lord, which  
thou hast laid up for them, who  
are filled with thy love.

q Deut. 6. 5.

Mat. 22. 37.

p Prov. 1. 2.

Ec.

f Mar. 12.

p 30.

t Deut. 6. 7.

u Deut. 30.

v 11. 12. &amp;c.

x Mat. 10. 7.

y 38. &amp;c.

z Rom. 8. 33

36. &amp;c.

Ph 1. 3. 78.

q Deut. 13. 3.

x Joh. 11. 25.

b 1 Cor. 3.

22. 23.

c Joh. 6. 57.

d Joh. 14. 6.

e Ads 17. 21.

f Joh. 11. 27.

O Life<sup>a</sup>, for whom all things  
live<sup>b</sup>; O life, which givest me  
life<sup>c</sup>; O life, which art my life<sup>d</sup>  
by which I live<sup>e</sup>, without which  
I die: O Life, which raisest me  
to life, without which I perish.  
O life, whereby I rejoyce, with-  
out which I am pensive: O life,

ly

Booke 5 Chap. 1  
written by St. Augustine.

O y, sweet, and lovely life alwaies  
to be thought upon, where art  
thou, I beseech thee? where  
may I find thee, that I may faint  
in my selfe, and depend on thee?

g Sal. long. 1  
verse 6.  
Sal. long. 5  
verse 6.

O my Love, bethou nigh in  
my minde, nigh in mine heart,  
nigh in my mouth, nigh in  
mine eares, nigh to aide me;  
for I languish through love,  
or without Thee, alas, I die:  
but when I thinke on Thee, I  
revive againe.

h Psal. 44 15.  
23 c 24  
Pl. 69. 17. 18.  
i Sal. song 5.  
verse 8.

Thy favour refresheth me,  
thy remembrance healeth me,  
yet shall I not be satisfied, till  
thy glory appeareth,  
Life of my soule.

k Sal. song. 1.  
verse 2.  
l Psal. 17 5  
m Col. 3. 4  
n Eccl. 13. 4

My soule longeth, yea, and  
ainteth o through the remem-  
brance of Thee; when shall I  
come, and appeare before thy  
presence, O my joy!

Wherefore hidest thou thy  
face, O my delight by whom  
I rejoyce.

p Psal. 43. 2  
q Iudas 9  
r Job 13. 24  
s Luke 10. 9

B O thou

*Heavenly Meditations,*

*e* Psa. 22. 1. 3. O thou faire one, whom I so  
*u* Sall. song. 5. desire, where hast thou hidde  
*ver*, 6. 7. &c. thy selfe? Thy sence I feele,  
 therefore doe I live, and am  
 somewhat comforted; but  
 Thee I see not. I heare thy  
 voyce, and I take heart againe.

But wherefore hidest Thou  
 thy Face x? Haply thou wilt  
 say, No man shall see mee and  
 live y. O then Lord, O that I  
 were dead, so I might see Thee  
 O let me see Thee, that I may  
 dye even here. I will not live  
 dye I would, yea, I desire to be  
 loosed and to be with Christ z.  
 I desire to dye, that I may see  
 Christ; I refuse to live, that  
 I may live with Christ a.

O Lord Iesu, receive my spi-  
 rit b; O my Life c, take my  
 soule, my joy, draw my heart  
 unto Thee; my sweet Food  
 let me eat Thee; mine Head  
 direct me; Light of mine eyes  
 inlighten me; O my Comfort  
 rejoyce

x Job 13. 24

y Exo. 33. 20.

z Phil. 1. 23.

a 2 Tim. 3. 11.

b A. B. 7. 59.

c Ioh. 14. 6

d Ioh. 6. 54.  
55. &c.

e Mat. 14. 22.

f 1 Col. 1. 13.

g Ephes. 5. 23.

Ioh. 1. 9.

Booke 7 Chap. 1.

*written by Sr. Augustine.*

rejoyce mee; my Saviour<sup>h</sup>, h<sup>2</sup> Cor. 2. 16.  
quicken me: O Word of God<sup>i</sup>, i Iohn 1. 1.  
refresh me; my praise<sup>k</sup>, com- k Exod. 1. 2.  
fort the soule of thy servant<sup>l</sup>. Deut. 10. 20.  
Enter thereinto, O my Ioy, that<sup>21</sup>  
it also may joy in Thee<sup>m</sup>: En- m Psal. 86. 4.  
ter therein<sup>n</sup>, O Sovereigne  
Sweetnesse, that it may savour  
those things which are sweet:  
O Light eternall<sup>n</sup>, shine Thou n Iob. 1. 5.  
over it, that it may understand  
Thee, know Thee<sup>o</sup>, and love o Iohn 17. 3.  
Thee<sup>p</sup>. p Psal. 40. 16.

For, the cause, O Lord, why  
it loveth Thee not, is, because<sup>r</sup> Iohn 8. 42.  
it knowes Thee not: and it Iohn 14. 18.  
knoweth Thee not, because it<sup>21</sup> 21. 86.  
perceives Thee not; it percei-  
veth Thee not, because it com-  
prehendeth not thy Light,  
which doth shine in darke-  
nesse<sup>q</sup>, and the darkenesse com- q Iohn 1. 5.  
prehendeth it not.

O Sight of the minde<sup>r</sup>, O r Iohn 1. 4.  
light some Truth, O true Light, Iohn 12. 36.  
which enlighteneth every man<sup>36</sup>

B 2 that



*Heavenly Meditations,*

John 1.9. that commeth into the world:  
indeed that commeth into the  
world; but not which loveth the  
world: 1. For whoſoever is a  
friend of the world is an ene-  
my to God.

O drive away the dark-  
neſſe x from the deepe of my  
minde, that it may ſee Thee by  
underſtanding Thee: and know  
Thee, by comprehending Thee,  
and love Thee, by knowing  
Thee. For whoſoever knoweth  
Thee, doth love Thee; he for-  
gets himſelfe z, and loves Thee  
more than himſelfe a; yea, hee  
forſaketh himſelfe and com-  
meth unto Thee, that in Thee  
alone he may rejoyce b.

Hence then is it, O Lord,  
that I love Thee not as I ought  
to doe, even becauſe I know  
Thee not ſo perfectly as I  
ſhould c: and becauſe I have  
but a little knowledge of Thee  
I love Thee but a little: and  
for

x Gen. 1.2.

y John 14.

15, 16, 17.

z Luke 9.23.

a 4.

s Mat. 10.37.

z 8, 39.

b 1 Cor. 13.1.

c 1 Cor. 13.

9.10.

for that I love Thee but little,  
 I doe little rejoyce in Thee d. d 1 Cor. 1. 31.  
 But departing from Thee the  
 true and inward Ioy unto out-  
 ward, while I lacke Thee, I  
 seeke feined comforts in these  
 outward things c. And so, e 1 Ioh. 2. 15.  
 wretch that I am, that which 16.  
 with my whole heart, and with f Deut. 6. 5.  
 all my minde I should have sur- Mat. 22. 37.  
 rendred unto Thee alone, that 30.  
 have I given unto vanities. and  
 so through loving vanity g, I g Psal. 4. 1.  
 am become vaine.

Hence also it is, that I rejoyce  
 not in Thee<sup>b</sup>, nor cleave to<sup>b</sup> h Phil. 4. 2.  
 Thee<sup>i</sup>, O Lord, even because I i Deut. 10. 10.  
 delight in outward, thou in in- ward<sup>k</sup>: I in temporall, thou in k Job. 4. 21.  
 spirituall joyes: I am in minde<sup>24</sup>.  
 distracted, in thought occupied, l Psal. 57. 15.  
 in talke snarled about transito- m Bar. 4. 10.  
 rie things, and Thou inhabitest<sup>14</sup>.  
 the eternity<sup>l</sup>, and art everla- 2 Mac. 2. 24.  
 stingnesse it selfe<sup>m</sup>. Thou art in n 1 Kings 8.  
 heaven<sup>n</sup>, I on earth: Thou lo- 30 31.  
 vest<sup>o</sup> Math. 6. 9.

*Heavenly Meditations,*

o Col. 3. 12. velt things on high °, I bask  
 p 3 Cor. 6. things below: Thou heavenly  
 35. 16. &c. I terrestriall. And how then  
 may these contraries agree to-  
 gether p?

## CHAP. 2.

*Of the misery and frailty  
 of Man.*

a Rom. 7. 24. **O** Wretched Man that I am:  
 when shall my crooked-  
 nesse bee made even to thy  
 b Hos. 14. 10. straitnesse b?

Lord, Thou lovest Solitari-  
 nesse, and I company; Thou  
 d Esay 32. 11. silence d, and I noise; Thou  
 e Psal. 25. 10. truth e, and I vanity; Thou pu-  
 f Gen. 6. 5. rity f, and I follow filthinesse  
 Ma. 15. 19.

g Iob 15. 15. And what more, Lord  
 i Ioh. 3. 7. Thou art perfectly good<sup>i</sup>, I am  
 h Esay 64. 6. evillk: Thou art godly<sup>i</sup>, I am  
 i Psal. 118. 1. wickedm: Thou art holy<sup>n</sup>,

22. Ier. 33. 11. am wretchedo: Thou art righ-

Math. 19. 16,

37. k Gen. 8. 21. Rom. 3. 10. 11. &c. 1 Rev. 15. 4. m 1 Kin. 8.

46: n Lev. 19. 2. 1 Sam. 2. 2. Esay 63. Rev. 6. 10. o Re. 3. 17.

teous p.

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reous<sup>B</sup>, I am sinfull<sup>q</sup>: Thou p<sup>p</sup>sal. 119.  
art the Light<sup>r</sup>, I am blinde: Dan. 9. 14.  
Thou art the Life<sup>s</sup>, I am dead: Revel. 16. 5.  
Thou the Physician<sup>t</sup>, I am q<sup>q</sup> Eccles. 7. 2.  
sicke: Thou the Ioy<sup>u</sup>, I am f<sup>f</sup> Mica. 7. 8.  
sorrow: Thou the soveraigne Iohn 14. 9.  
Truth<sup>x</sup>, I nothing but vanity, 1 Ioh. 1. 5. 7.  
as all men living be y. (Ioh. 11. 25.  
Iohn 14. 25.  
Mat. 9. 12.)

Alas therefore, O my Crea-  
tor z what shall I say? Listen,  
O my Creator; I am thy crea-  
ture<sup>a</sup>, and am now cast away: 1 Iohn 14. 6.  
I am thy creature, and now doe  
I dye; I am thy creature<sup>b</sup>, and  
am now destroyed.

Thy workmanship I am, a  
Thy hands have made mee<sup>c</sup>,  
and fashioned me.

O Lord, despise not the  
worke of thine hands d: re- d 1 Sam. 8.  
spect the wounds of thine  
owne hands, I beseech Thee.

Loe, Thou hast written me  
upon the palmes of thine  
hands<sup>e</sup>. O Lord God, reade e Ps. 49. 16  
that writing, and save me.

B 4 Behold,

*Heavenly Meditations,*

Behold, I thy creature fight  
f Psal. 42. 1, 2. after thee f, thou art my Creator.  
g Gen. 1. 26, to g, O make me new againe.  
27.  
Behold, I thy Workmanship  
w i d. 2. 23.  
cry unto thee i, thou art the  
h psal. 5. 1. 10.  
Life k, O quicken mee againe.  
psal. 28. 1.  
Behold I thy handy Worke  
I oel. 1. 18. 19.  
looke upon thee m, thou art my  
k Iohn 14. 6.  
Maker, O repaire mee againe.  
I Psal. 119. 25.  
87, 88.  
Spare mee, O Lord, for my  
E say 17. 7.  
dayes are but vanity n.

o Iob 7. 16.

What is Man that he should  
talke with God his Maker!  
Spare mee, O God, speaking  
unto thee. Bee not angry with  
o Gen. 18. 32. thy servant o for presuming to  
33.  
talke with so mighty a Lord.  
Necessity hath no Law. Griefe  
compels me to speake, and the  
misery which I endure, enfor-  
ceth me to cry out.

Sicke I am, I cry unto the  
Physician; blinde I am, I ha-  
sten to the Light; I am dead,  
and I sigh for Life. Thou art the  
p Math. 9.  
12, 13.  
q I hn 8. 12. Physician p; thou art the light q,  
I Iohn 1. 5. 7.  
the

written by S<sup>r</sup>. Augustine.

the life thou art <sup>r</sup>, O Iesus of <sup>r</sup> I. hn. 14. 6.  
Nazareth <sup>r</sup>. <sup>r</sup> Mar. 26. 71.  
Make 1. 24.

Have mercy upon me, O Son  
of David <sup>r</sup>, O Fountaine of <sup>r</sup> Mar. 9. 27.  
mercy, have mercy upon me,  
and hearken to the diseased  
which cryeth for thine helpe.

O Light passing by, looke  
upon the blinde, stretch forth  
thine hand unto him, that hee  
may come unto thee, and see  
the light in thy Light <sup>x</sup>. O Life  
living everlastingly <sup>y</sup>, call a-  
y Luke 1. 35.

But what am I that speaketh

unto thee? Woe is me, Lord:  
spare me, O Lord <sup>z</sup>, alas, I am <sup>z</sup> Job 7. 16.  
even a rotten carcasse <sup>a</sup>, the <sup>a</sup> Esay 4. 19.  
meat of wormes <sup>b</sup>, a loathsome <sup>b</sup> Esay 51. 8.  
vessell, even matter for fire <sup>c</sup>. <sup>c</sup> Mat. 25. 41.

What am I that speaketh  
unto thee? Woe is mee, Lord,  
O Lord, spare mee a wretched  
man <sup>a</sup>: A man indeed, borne, <sup>a</sup> Lev. 19. 27.  
of a woman, of short continu- <sup>a</sup> Rom. 7. 4.  
ance, and full of trouble: <sup>a</sup> Job 14. 1.

B 5 man

*Heavenly Meditations,*

man indeed made like to vanity <sup>f</sup> Pſal. 144. 4. ty<sup>f</sup>, compared unto the foolish  
g Pſal. 49. 12. beaſts; and now in very deede  
20. like to them.

And what am I more? <sup>h</sup> Eccl. 10. 9. earth<sup>b</sup>, the childe of wrath;  
darke Dungeon, miserable  
12. a veſſell of diſhonour<sup>k</sup>, begot  
Eccle. 17. 33. ten in uncleauneſſe<sup>l</sup>, living in  
i Ephel. 2. 3. k Rom. 9. 21, wretchedneſſe<sup>m</sup>, dying in di-  
22. ſtreſſe.

Our upon me wretch, what  
l Pſal 51. 5. am I? Alas what ſhall become

m Iob 14. 1.

of me, that am a veſſell of fil-  
thineſſe, a coffin of rottenneſſe  
replenished with ſtinch, and  
loathſome neſſe, blinde, poore

n Gen. 27. 2. naked, ſubject to very many

Eccleſ. 9. 12. troubles, ignorant both when

Mar. 24. 44. I came into the world, and

Revel. 3. 3. when I ſhall depart<sup>n</sup>, miſera-

o Iob 14. 1. ble, and mortall<sup>r</sup>, whoſe daies

p Rom. 6. 12. paſſe away like a ſhaade<sup>q</sup>, whoſe

q 1 Cor. 4. 11. life vaniſheth like the moone

ver. 15. light, now growing like a flow-

Plal. 102. 11. er<sup>r</sup>, out the tree, and by and by

r Iob 14. 2. wither

Plal. 103. 15. and by and by

Eſa. 10. 6, 7, 8.

with-

withering, flourishing now, fading by and by?

My life, I say, is a fraile life, a fleeting life, a life, that the more it lengtheneth, the shorter it waxeth, the more it increaseth, the nigher it draweth towards death, a life transitory and deceitful, replenished with the snares of death.

*cPsal. 118. 5.*

Now am I jocund, anon sad; now strong, anon sicke; now alive, anon dead: now I seeme happy, but am alwaies miserable: now merry, anon mourning. And so are all things subject unto mutability, that nothing continueth in a stay one whole houre together.

Hence feare, thence trembling: hence hunger, thence thirst: thence cold, hence heat: hence faintnesse, then sorrow springeth: and after all these followeth untimely death, which suddenly doth carry miserable

*cIob 7. 6. 7.*



*Heavenly Meditations,*

serable men away after a thousand wayes.

This man it killeth with sickness, that man it oppresseth with sorrow; this man it famisheth with hunger, that man with thirst it dispatcheth; this man it choakes with water, that man it stranglenth with an halter: One man it consumeth by fire, another it deuoureth by wilde beasts; with sword it slayeth another; another it corrupteth with poyson, and with some terrible feare it dispatcheth some other miserable man.

And yet there is a great misery beside all this; and that is, although nothing be more certaine than death, yet woteth not man when hee shall de-

part: and then takes he a fall, and leeseeth his hope: when in his owne iudgement hee stood full sure. For man cannot tell either when or where, or how

he

<sup>r</sup> Gen. 37. 2.

Psal. 39. 55.

Ecclel. 6. 12.

x Job 8. 13.

Prov. 30. 28.

written by S<sup>r</sup>. Augustine.

he shall dye: yet it is appointed  
that he shall dye y.

y Heb. 9. 27.

Now I see Lord, how great  
is mans wretchednesse, where-  
in I am, and yet feare not: how  
much the misery that I endure,  
and yet neither am troubled  
thereat, nor doe cry unto thee?  
But, Lord, I will cry unto thee,  
before I passe away, if haply I  
may abide in thee, and not be  
passe away.

I will tell then, I will tell my  
misery: yea, I will confesse my  
vilenesse before thee, and not  
be ashamed.

O my fortitude<sup>z</sup>, by whom  
I am upholden, helpe me, assist  
me, O my strength<sup>a</sup> by whom  
I am sustained. Come light<sup>b</sup>,  
through which I see; appeare  
glory<sup>c</sup>, through which I re-  
joyce; and life<sup>d</sup>, wherein I  
shall live, manifest thy selfe,  
Lord my God<sup>e</sup>.

<sup>z</sup> Exod. 13. 5.

<sup>a</sup> Psal. 43. 2.

<sup>b</sup> Esay 49. 5.

<sup>c</sup> Esay 38. 11. 9.

<sup>d</sup> Ioh. 1. 4. 9.

<sup>e</sup> Psal. 3. 3.

<sup>f</sup> Psal. 61. 9.

<sup>g</sup> Ioh. 2. 4. 6.

<sup>h</sup> Esay 40. 3.

<sup>i</sup> Esay 2. 3. 1.

CHAP.

## CHAP. 3.

## Of Gods wonderfull light.

**O** Light, which *Toby* saw  
when though blinde<sup>a</sup>, hee  
taught his sonne the way o  
life<sup>b</sup>. O light, which *Isaac* saw  
inwardly, when though out-  
wardly blinde<sup>c</sup>, hee told his  
light. I say, invisible, to which  
all the depth of mans heart is  
visible<sup>c</sup>. O light which *Iacob*  
saw, when according to thine  
inward instruction, hee fore-  
told<sup>f</sup> what outwardly should  
happen to his sonnes.

Behold, darkenesse is upon  
the face of the deepe<sup>g</sup> of my  
minde, thou art light<sup>h</sup>; loe a  
misty dimnesse is upon the wa-  
ters of mine heart, but thou art  
the truth<sup>i</sup>.

O Word by whom all things  
were made, and without which  
nothing

<sup>a</sup> Tob. 2.9.<sup>b</sup> 30.<sup>c</sup> Tob 4.3;  
4, &c.<sup>d</sup> Gen. 27.1.<sup>e</sup> Gen. 27.28,  
29.<sup>f</sup> 1 Kings 8.

39.

<sup>g</sup> 1 Chro. 28.9.  
Eccle. 4.2.18.<sup>h</sup> 1 Cor. 4.5.

Revel. 2.23.

<sup>i</sup> Gen. 40.1,

3, 3, &amp;c.

<sup>j</sup> Gen. 1.1.<sup>k</sup> Luke 2.32.

James 1.17.

<sup>l</sup> Job. 14.6.

1. Booke 19 Chap. 3.  
*written by St. Augustine.*

nothing was made<sup>k</sup>, O Word, k John 1. 3.  
which art before all things l, l Prov. 8. 22.  
and before which was nothing. 23, 24, &c.  
O word creating all things<sup>m</sup>, Wisd. 9. 9.

without which all things are<sup>n</sup>, Eccles. 24. 5.  
nothing. O word governing 6, &c. 12.  
all things<sup>n</sup>, without which all m John 1. 3.  
things are nought worth. O Heb. 1. 3.  
word which in the beginning n Heb. 1. 2, 3.

didst say, Let there be light, and  
there was light<sup>o</sup>, say likewise o Gen. 1. 3.  
to me, Let there be light, and  
light shall be made, and I shall  
see light<sup>p</sup>, and discern all that p Psal. 36. 9.  
is not light, For without thee I  
put darkenesse for light<sup>q</sup>, and q Eysay 5. 20.  
light for darkenesse.

And so without thee there is  
present for truth, error; for  
wisdome, foolishnesse; confu-  
sion and ignorance for know-  
ledge; for sight, blindenesse;  
by-pathes for the right way;  
for life, death.

CHAP.

23 1. Booke 20 Chap.  
*Heavenly Meditations,*

CHAP. 4.

*The frailty of mans  
Nature.*

**B**Ehold my Lord, because there is no life, there is death; nay rather there is no death, because death is no thing. For thereby wee come unto nought, while wee dread not to make our selves nought through sinne.

And that deservedly, O Lord For when we come to nought

psal. 58. 7. like the running water<sup>b</sup>, wee are recompenced according to our workes: because without

e Iohn 1. 3. thee nothing was done<sup>c</sup>, and we by doing nothing, are made

d Prov. 8. 12. nothing. For without thee, by whom all things are made<sup>d</sup>,

25. &c.

Heb. 11. 3.

e Iohn 1. 3. and without whom nothing

f 1 Iohn 5. 7. was made<sup>e</sup> (O LORD) the

Rev. 19. 12. word<sup>f</sup>, O God the word<sup>g</sup>, by

23.

g Iohn 1. 1. 3. whom all things were made

(without

I. Booke 21 Chap. 4.  
*written by Sr. Augustine.*

(without which was made nothing that was made) wee are nothing.

Woe is me wretch, so often blinded: because thou art the light <sup>h</sup>, and am not with thee. <sup>h</sup> Micah 7.8.  
Woe is me wretch, so often wounded; because thou art salvation; and I am not with thee. <sup>i</sup> Math. 1.34.  
<sup>Luke 1.31.</sup>

Woe is me wretch, so often infatuated, because thou art the truth <sup>k</sup>, and I am not with thee. <sup>k</sup> John 14.6.  
<sup>Phil. 3.20.</sup>

Woe is me wretch, so often wandering, because thou art the way <sup>l</sup>, and I am not with thee. <sup>l</sup> John 14.6.  
Woe is me wretch, so often dead, because thou art life <sup>m</sup>, and I am not with thee. <sup>m</sup> Job. 11.35.  
<sup>John 14.6.</sup>

Woe is me wretch, so often brought to nothing; because thou art the word, by which all things were made <sup>n</sup>, and yet I am not. <sup>n</sup> <sup>1. Cor. 1.9.</sup>  
I am not with thee, without whom nothing is made.

O Lord

*Heavenly Meditations,*

o 1 Ioh. 5.7.

p Iohn 1.3.

q Iohn 8.12.

r Ioh. 1.5.7.

r Gen. 1.3.

f Iohn 14.6.

t 1 Iohn 1.5.

6.7.

u Psal. 119.

verse 76.

Esay 53.6.

x Iohn 8.44.

1 Io. 2.21, 27.

y 2 Tim. 1.11.

Heb. 2.14, 15.

x Eph. 5.7.8.

Col. 1.12, 13.

x 1 Pet. 2.25.

b Psal. 116.11.

c Rom. 5.12.

d Gen. 1.3.

e Psal. 36.9.

f Psal. 13.3.

g Psal. 27.3.

h Esay 60.

10. 20.

Psal. 38.22.

i Eccles. 34.

14. 15. &c.

k Psal. 35.18.

Psal. 69.30.

l Deut. 6.13.

Matth. 4.10.

m Esa. 63.16.

Gal. 4.5.6.

&c.

O Lord the word<sup>o</sup>, O God the word<sup>p</sup>, who art the light by whom light was made who art the way, the truth, and the life<sup>f</sup>, in whom there is neither darknesse<sup>c</sup>, error<sup>u</sup>, vanity<sup>x</sup>, nor death<sup>y</sup>. The light without which all is darknesse<sup>z</sup>, the way, without which all is but by-pathes<sup>a</sup>, the truth without which all is but falsehood<sup>b</sup>, the life, without which every thing is death<sup>c</sup>.

Speake the word Lord, there be light<sup>d</sup>, that I may see the light<sup>e</sup>, and shunne darknesse: see the way and shunne by-pathes: see the truth, and shunne falsehood: see life, and shunne death.

Enlighten me<sup>f</sup>, O Lord, my light<sup>g</sup>, my glory<sup>h</sup>, and my salvation, whom I will feare<sup>i</sup>, my Lord, whom I will prayse<sup>j</sup>, my God, whom I will worship<sup>k</sup>, my father<sup>m</sup>, whom I will honour

*written by Sr. Augustine.*

honour<sup>n</sup>, and my Spouse<sup>o</sup> for <sup>n Mal. 1. 62</sup>  
whom I will keepe my selfe. <sup>Deut. 5. 16.</sup>  
<sup>o Eph. 5. 25.</sup>

Enlighten, O light, enlighten  
me poore soule sitting in dark-  
nesse and in the shadow of  
death P, and direct my feet into <sup>p Psal. 107.</sup>  
the way of peace, that I may <sup>10, 14</sup>  
enter thereby into the place of <sup>Luke 1. 79.</sup>  
thy glorious tabernacle, even  
to the House of God, with the  
voice of joy<sup>9</sup>, and thanksgiv-<sup>9</sup> <sup>p Psal. 42. 27</sup>  
ing. For true confession is the  
very way<sup>r</sup> whereby I may <sup>r Rom. 10. 13</sup>  
come unto thee the way, by  
which I may come out of by-  
pathes, and goe againe unto  
thee the way. For thou art the  
true way unto life<sup>s</sup>. <sup>s John 14. 6</sup>

## CHAP. 5.

*What is meant by becoming  
nothing.*

I will confesse therefore, O  
Father, Lord of Heaven and  
Earth<sup>2</sup>, unto thee will I con-<sup>a Mat. 11. 27</sup>  
fesse



*Heavenly Meditations,*

**Psal.** 32. 5. fesse my wickednesse<sup>b</sup>, that may attaine unto thy mercy.

I became wretched, and was brought unto nothing, yet knew I not so much, for thou

**John** 14. 6. art the truth<sup>c</sup>, and I was not with thee. Mine iniquities did

**Ezra** 9. 7. wound mee<sup>d</sup>, yet was I not

**Psalme** 81. 5. troubled; for thou art the life

**John** 14. 6. and I was not with thee. Thou

brought me unto nothing, for

**Iob** 1. 1. thou art the word<sup>f</sup>, and I was

**Job** 1. 2. not with thee, by whom

things were made, without

**John** 1. 3. whom nothing was made

And therefore being without

thee I became nothing. For

is nothing which bringeth us

to nothing.

By the Word all things were

**Iob.** 1. 1, 2. made<sup>h</sup>, whatsoever was made

and after what forme soever

they were made.

And God saw all that he had

**Ecclel.** 39. made<sup>i</sup>, and loe it was exceeding

**16. 30.** good. All things that were

**Maikes** 7. 37. made<sup>j</sup>.

written by Sr. Augustine.

made, were made by the Word: when whatsoever things were made by the Word, are exceeding good.

Wherefore by they good? Because all things were made by the Word; and without it was made nothing that was made. For nothing is good k John 1.3. without the soveraign good,

But whereas good is not, there is evill, which indeed is nothing, because evill is nought else, but the want of good: even as blindnesse is nought else, but the want of the sight.

Evill then is nothing, because it was made without the Word, without which nothing was made.

1 John 1.3.

And that is evill, which is deprived of that good, whereby all things that are, were made. But those things which be not, are not made by him. And therefore they are nothing. Then

*Heavenly Meditations,*

Then whatsoever was not made are evill. Because all things that were made, were made by the Word<sup>m</sup>. And all things which were made by the Word, were exceeding good: wherefore for so much as all things were made by the Word, evill things were not made by it.

So it remaineth, that whatsoever things were not made are not good: for all things are good which were made. Therefore the things not made are evill: and so consequently nothing: because without the Word nothing was made. Evill then is nothing, because it was not made.

But how is evill, if it was not made? Because evill is a privation of that which good is, therefore which good was made. Then to be without the Word is evill, which is to be as nothing. For besides it, is nothing. But

*m* Ioh. 1. 1. 3.

*n* Gen. 1. 31.

*Eccles.* 3. 2. 16.

*o* Eccles. 39.  
16, 33.

*p* Iohn 1. 3.

*q* Gen. 1. 31.

Booke 27 Chap. 5.  
*written by St. Augustine.*

But what is it to be separated from the Word? If thou wouldest know that, listen what is meant by the Word.

The Word of God saith<sup>r</sup>, I John 14. 6.  
In the way, the truth, and the life. Therefore to be separated from the Word, is to be without the way, without the truth, without life, and so nothing without him: and so evil, because it is without the word, by whom all things were made<sup>1</sup>, I John 1. 1, 3. and they were excellently good<sup>2</sup>.

Againe, to be separated from the Word, by which all things were made<sup>3</sup>, is nothing else, but to undoe, and of something to become nothing. For without him it is nothing.

As often therefore as thou declinest from that which good is, thou separatest thy selfe from the Word. For that is good, And so thou art made nothing,

*Heavenly Meditations,*

Nothing, because thou art without the Word, without which was made nothing that was made<sup>x</sup>.

<sup>x</sup> Iohn 1.3.

Now then, O Lord, my light<sup>7</sup>, thou hast lightened me, that I may see thee: I have seen, and know, that as often as I am separated from thee, I lose thee. I become nothing. Because I forget goodnesse<sup>z</sup>, which thou art<sup>a</sup>; and therefore am made evill.

<sup>z</sup> Deu. 32.18

<sup>a</sup> Mat. 19.16.

<sup>17.</sup>

Woe worth me wretch that never marked, how I became nothing when I forsooke thee. But what needs this complaining? If I was nothing, I needed not to know.

Wee know that evill is nothing; and that is not, which is nothing: and that which is not good, is not, because it is nothing.

If therefore I was nothing when I was without thee, I was but

I. Booke 29 Chap. 6.  
*written by S. Augustine.*

but as nothing, even like an  
Idoll, which is nothing<sup>b</sup>, ha-<sup>b</sup> 1 Cor. 8. 4.  
ving eares and heareth not<sup>c</sup>; a<sup>c</sup> Psal. 135.  
nose and smelleth not<sup>d</sup>; eies<sup>d</sup> Psal. 115. 5.  
and seeth not; a mouth and<sup>e</sup> 67.  
speaketh not; hands, and fee-  
leth not; feet, and walketh not;  
and all the proportion of mem-  
bers, and yet liveth not.

CHAP. 6.

*How the soule offendeth  
through sinne..*

SO then as long as I was with-  
out thee, I was nought but  
very nothing: and therefore  
blinde I was, deafe I was, and  
without sense. For I neither  
knew what good was; nor  
thurned that evill was; nor  
perceived my wounds when I  
was hurt; nor saw the darke-  
nesse which I was in, Because I  
was without thee, the very  
light, which lighteneth eye-<sup>ry</sup>

*Heavenly Meditations,*

ryman that commeth into the world.

Alack therefore, they wounded mee, yet I sorrowed not: they haied mee, yet I perceived not, for that I was not; because I was without life<sup>b</sup>, which is the Word<sup>c</sup>, by whom all things were made.

<sup>a</sup> Ioh. 14. 6.

<sup>c</sup> Ioh. 1. 1. 3.

And therefore, O Lord my light<sup>d</sup>, mine enemies did wound me even what they would, they stricke me, they stripped mee: they polluted me, they corrupted me, they wounded me: yet they killed mee, because I forsooke thee<sup>e</sup>, and so became nothing without thee.

<sup>e</sup> Hos. 7. 13.

<sup>f</sup> Iob. 11. 21.

Ioh. 14. 6.

<sup>g</sup> Gen. 22. 6. 27

Iob. 31. 4.

Colos. 3. 16.

<sup>h</sup> Iohn. 8. 12.

<sup>i</sup> Ioh. 1. 5. 7.

<sup>j</sup> Luk. 1. 79.

<sup>k</sup> Psal. 51. 1.

<sup>l</sup> Psal. 22. 19. 30

<sup>m</sup> Psal. 18. 1.

<sup>n</sup> 2. & c.

<sup>o</sup> Psal. 91. 2.

<sup>p</sup> Exod. 4. 5. 2.

Alacke, O Lord my life<sup>f</sup>, whom I was made; my light<sup>g</sup>, whereby I am directed; have mercy upon mee<sup>h</sup>. O defend of my life<sup>i</sup>, and raise mee againe, O Lord my God<sup>m</sup>, my hope<sup>n</sup>, my strength<sup>o</sup>; my rod<sup>p</sup>, and my comfort in the day<sup>q</sup>.

1. Booke 31 Chap. 6.

*written by Sr. Augustine.*

my trouble p. Consider mine p Psal. 59. 16.  
adversaries q, and deliuer me<sup>17.</sup>  
let them which hate mee (fle<sup>q</sup> Psal. 35. 19.  
away from my presence, and<sup>20.</sup>  
through thee let mee live in<sup>r</sup> Psal. 118. 17.  
(Psal. 59. 1. 2.  
thee. (Psal. 68. 1.

For they have watched me<sup>r</sup>, (Psal. 37. 32.  
and seeing mee without thee,  
have despised mee. They par-  
ted among themselves the gar-  
ments<sup>u</sup> of vertue, wherewithall<sup>u</sup> Psal. 33. 18.  
thou hadst clothed mee; they  
made a way through me; they  
trode me under their feet, they  
defiled thine holy temple x,

with the dregs of wickednesse,  
they left me desolate, pining  
away through sorrow. I fol-  
lowed after, blinde and naked,  
and shackled with the cords  
of wickednesse. They drag-  
ged mee after them in their cir-  
cuit from vice to vice; and from  
mire to mire: and so went I full  
weakely, God knowes, before  
the face of him that pursu'd me.

C 2

Bond



*Heavenly Meditations,*

Bond I was, yet liked I slavery; blinde and desired blindness; bound and did not abhorre the Shackles. I thought soure sweet, and sweet to bee soure z.

z Esai. 5. 20.

Miserable I was, yet knew I not so much, because I was without thy Word, without which nothing was made <sup>a</sup>, through which all things are maintained, without which all things are brought to nothing.

a Ioh. 1. 3.

For as all things by it were made <sup>b</sup>, and without it was made nothing: so by it are all things maintained, whatsoeuer is either in heaven, or in the earth, in the sea, or in any deepe place. Neither can any part stick to other either in a stone, or in any other thing created, did not the Word, by which all things were made maintaine it.

b Iohn 1. 3.

Wherefore, O Word, I will cleave

1. Booke 33 Chap. 6.

*written by Sr. Augustine.*

cleave to thee c that thou maist c Psal. 73. 28.  
save me. For when I forsooke d Gen. 1. 26.  
thee, I had perished, haddest wif. 2. 23.  
not thou which diddest make Eccl. 17. 11. 2.  
me d, renewed me againe. Col. 3. 10.  
c Psal. 8. 4. 2

I sinned, thou diddest visit, Ag. 13. 14.  
me e; I fell, thou diddest erect f Psal. 37. 24.  
me f: I was ignorant, thou did- g Psal. 71. 7.  
dest teach mee g, I was blinde, h Psal. 49. 10. 12.  
thou diddest lighten me h, h John 1. 9.

CHAP. 7.

*Of Gods manifold benefits conferred upon man.*

O My God a, shew mee how a psal. 7. 8. 2  
much I wretch am bound  
to love thee: how much I am  
bound to praise thee: how  
much I am bound to please  
thee.

Thunder b, O Lord, with a b psal. 18. 13.  
great and mighty voyce from  
above, into the inward ear of  
mine heart. c Psal. 119. 135.  
Psal. 143. 10.

Teach me c, and save me d, d Psal. 71. 2.  
so Psal. 37. 20.

C 3

*Heavenly Meditations,*

so will I praise thee, for creating me, when I was nothing: for lighting me, when I was in darknesse: when I was dead, for reviving mee: for cherishing mee even from my youth with all good things.

*a Gen. 1. 10.*

*27. Psal. 17. 1.*

*23. Luc. 1. 78.*

*28. Rom. 8. 11.*

*29. Psal. 71. 5.*

Thou dost nourish me unprofitable worrne, sinking in wickednesse, even withall thy most excellent benefits!

*1 Job 35. 6.*

*20. Psal. 51. 1.*

*21. Mat. 5. 45.*

*22. Mat. 5. 45.*

Open to me, O key of David, which dost open me, and no man shutteth against him, to whom thou openest; and dost shut, and no man openeth to him against whom thou shutteth: Open to me the doore of thy countenance, that I may enter and behold, and know, and praise thee with all mine heart. For great is thy mercy toward me, and thou hast delivered my soule from the lowest grave.

*23. Psal. 36. 13.*

*24. Psal. 36. 13.*

*25. Psal. 36. 13.*

O Lord our God how excellent

1. Booke 35 Chap. 7.  
*written by Sr. Augustine.*

cellent is thy name in all the world o? What is man, that thou art mindefull of him p? and the sonne of man, that thou visitest him?

O Lord, the hope of the godly, and the Tower of their strength q; O God, the life of my soule r, by which I live s, without which I dye; O light, of mine eyes, by which I see, without which I am blinde; O the joy of mine heart, and of my soule, let me love thee with all mine heart u, with all my soule, with all my strength, and with all my bowels: Because thou didst love me first x.

And whence is it O Creator of heaven y, and of earth, and of the sea, which needest no good thing of mine z; whence is it that thou hast loved me?

O wisdom, which openest the mouth of the dumbe a, O a Word, by whom all things

C4

were

q Psal. 61. 3.

r Job. 4. 14.

s Ab. 17. 28.

t Psal. 27. 1.

u Deut. 6. 5.

Deut. 11. 18.

Mat. 23. 37.

x 1 Job. 4. 19.

y Ester 13. 10.

z Psal. 51. 13.

a Psal. 50. 7.

8. 9. 26.

a Wisd. 10. 1.

*Heavenly Meditations,*

**b** Ioh. 1. 1. 3.

were made<sup>b</sup>, open my lippes<sup>c</sup>,

**c** Psal. 51. 15.

give me a voyce of thankesgi-

**d** Psal. 26. 7.

ving<sup>d</sup>, that I may utter out all

the benefits, which thou Lord

hast bestowed upon mee, even

from the beginning.

For lo I am, because thou hast

**e** Gen. 1. 27.

created mee<sup>c</sup>. And the cause

Iob 33. 4.

why thou didst create and num-

Psal. 100. 3.

ber mee among thy creature<sup>e</sup>,

Ecc. 17. 1. 2.

was thy predestination from

Col. 3. 10.

everlasting<sup>f</sup>, before thou ma-

**f** Rom. 8. 29.

dest any thing from the begin-

30.

ning; before thou didst spread

**g** Prov. 8. 23.

abroad the heavens, when there

24. 25. 26. & c.

were no depths, neither hadst

thou made the earth nor settled

the mountaines: before the

fountaines abounded with wa-

ter. Before all these things

which by thy Word thou didst

create<sup>h</sup>, thou in thy most cer-

**h** Iohn. 1. 3.

taine providence of truth, didst

foresee that I should be, yea thy

minde was to make me thy

creature.

And

1. Booke 37 Chap. 1.  
*written by St. Augustine.*

And whence then is it, O  
my Lord<sup>i</sup>, O gracious and  
most high God<sup>k</sup>, whence is it,  
O most mercifull Father, most  
mighty Creator<sup>m</sup>, and alwaies  
loving<sup>n</sup>? What deserved I at  
thy hands? What goodnesse  
sawest thou in mee, that moov-  
ed thy most glorious Majesty  
to create me?

When I was not thou diddest  
create me<sup>o</sup>. I was nothing, and  
of nothing thou diddest make  
me somewhat.

And what kinde of some-  
what? Not a drop of water,  
not fire, nor a bird, nor a fish,  
nor a serpent, nor a brutish  
beast, nor a stone, nor a stocke,  
nor of that kinde of things  
which have onely but being,  
nor of that whose nature is on-  
ly to bee, and to grow: nor of  
that which have onely being,  
growing, and sense. But above  
all these things, it is thy will  
that

i Bar. 1. 12.  
k Psal. 113. 5.  
2 Esd. 7. 26.  
l Psal. 27. 10.  
Esa. 63. 16.  
Luk. 6. 36.  
m Eccl. 16.  
18. 19.  
Eccl. 17. 1. 2.  
3. &c.  
n Psal. 27. 10.

o Gen. 1. 4.  
Col. 3. 10.  
Wisd. 1. 23.  
p Psal. 100. 3.

Eccl. 10. 2. 11.  
Esa. 63.

I. Booke 38 Chap. 7.  
*Heavenly Meditations,*

that I should consist both of those things which have but onely being, for I am: and of those things which as well grow as bee; for I am: and grow: and of those things al- so which have being, growing, and sense; for I am, grow, and perceive.

And yet more than this, thou hast made me a little inferiour to the Angels. For I have received reason at thine hands to know thee, as well as they.

A little inferiour I confesse. For they have an happy knowledge of thee, even as thou art, but I know thee by hope: they face to face, but I darkly through a glasse: they fully, but I in part.

1 Heb. 2. 7.

11 Cor. 13.  
10. 12.

1. Booke 39 Chap. 8.  
*written by S<sup>r</sup>. Augustine.*

CHAP. 8.

*The happy state of man in the  
life to come.*

**B**UT when that which is perfect<sup>a</sup> is come<sup>a</sup>, that in part shall be abolished; when with open face<sup>b</sup>, wee shall see thy face.

<sup>a</sup> 1 Cor. 13.  
10. 13.

<sup>b</sup> 2 Cor. 3. 18.

Then what shall let us to bee as good even as angels<sup>c</sup>, seeing thou, Lord, hast bedecked us with the crowne of hope, which is adorned with glory and honour; and seeing thou hast exceedingly advanced us as thy very friends?

<sup>c</sup> Heb. 2. 7.

<sup>d</sup> Psal. 8. 4. 5.

Yea, every way as good then, and equall to Angels. For so faith thy truth; They are equall unto the Angels<sup>d</sup>, and are the sonnes of God.

<sup>d</sup> Luk. 20. 36.

What are they else but the sonnes of God, if they be equall unto Angels? Indeed they shall be.



*Heavenly Meditations,*

be the sonnes of God, because the sonne of man is made the sonne of God.

So that considering this thing, I dare boldly say, Man is not a little inferiour unto Angels<sup>e</sup>, Man is not onely equall unto Angels<sup>f</sup>, but man is above Angels. Because a man is a Gods, and God is a man<sup>h</sup>, but not an Angell.

And because the word which was in the beginning<sup>i</sup>, God with God: the Word where by God said, Let there be light<sup>k</sup>, and light was made: the Word by which all things in the beginning were made<sup>l</sup>, be-  
cause John 1. 14. came flesh<sup>m</sup>, and dwelt among us, and wee have seene the glory thereof, I say man is the most excellent creature of all other.

Behold thy glory, in which I glory<sup>n</sup>, at what time soever I do glory: Loe my joy, where

<sup>e</sup> Heb. 2. 7.

<sup>f</sup> Luk. 20. 36.

<sup>g</sup> Mat. 1. 23.

<sup>h</sup> 16. 27.

<sup>i</sup> Luk. 2. 11.

<sup>j</sup> John 1. 14.

<sup>k</sup> Gen. 3. 3.

<sup>l</sup> John 1. 3.

<sup>m</sup> John 1. 14.

<sup>n</sup> Jer. 9. 23.

*written by St. Augustine.*

in I rejoyce°, when I doe re-  
joyce, O Lord my God, my  
life p, and the whole glory of p psal 128.  
my soule.

Therefore, O Lord my God,  
I confesse that creating mee a  
reasonable creature, thou didst  
create me after a sort as good as  
Angels. For by thy word I may  
bee made perfect, so that I may  
attaine unto the very state of

q Rom. 8. 15.  
Gal. 4. 5.

### Gal.4 5.

**Bphel. 1.5.**

Mar. 3, 17.

- Angels, and have the adoption Math. 7:5.

**Math. 7-5.**

of tonnes, by thine only be-  
2 Dec. 1. 17

2 Dec. 17-

1 Ko. 6.10, 17-18

Heb. 1:2

1961

и НсВ. 13.8.

**x Rom. 5, 14**

**Rom. 6.23.**

**1 Cor. 1.7, 8**

9, 10.

y Mat. 20.31

1. Col. 1.30

**Ephef. 1:7.**

1 Tim. 2:6

Heb 9.25.3

62

2. John 1:1

100

42 Col. 1.  
43 Col. 2.

5.7.10

15-00000

**p**

*Heavenly Meditations,*

f Colos. 1. 17. and our onely hope<sup>f</sup>, who hath  
 2 Tim. 1. 1. loved us more than himselfe  
 g Iob. 15. 13. by whom wee have an assured  
 Ephes. 5. 2. trust laied up in store with thee  
 2 Iohn 3. 6. and free accessse unto thee  
 h Ephes. 3. 12. because hee gave them power  
 i Heb. 4. 16. to see the Sonnes of God<sup>k</sup>, to  
 k Iohn 1. 12. them, I say, that beleeve in his  
 Name.

I will praise thy Name, O  
 Lord, who by creating me af-  
 ter thine owne image and simi-  
 litude<sup>l</sup>, hast made mee capable  
 of so great glory, as in time to  
 a Cor. 13. 7. become the Sonne of God<sup>m</sup>.  
 m Ioh. 1. 12. This condition neither tree,  
 Rom. 8. 15. 16. nor stones, nor generally those  
 17. things which either moove, or  
 increase in the ayre, or in the  
 sea, or in the earth, attaine un-  
 to, because hee gave them no  
 power by the word, to become  
 the Sonnes of God<sup>n</sup>; for they  
 a Ioh. 1. 12. have no reason. For in reason  
 13. consisteth the power, whereby  
 14. wee know God. And this  
 power

*written by Sr. Augustine.*

power hee hath given to men,  
whom hee hath made reasona-  
ble, after his owne image and  
likenesse.

o Gen. 9.8.  
Col. 3.10.

I also, O Lord, am a man  
through thy grace, and by thy  
grace may be thy sonne, which  
they cannot be.

Whence have I it, O Lord,  
the soveraigne truth, and true  
Soveraigne, even the first-born  
of every creature, whence  
have I it, that I may bee the  
Sonne of God, which they  
cannot be?

p John 14. 26.  
q Col. 1. 12.  
16, 17.  
r 1am. 3. 19.  
Dan. 6. 26.  
Banc. 4. 10.  
14. 26.

Gen. I. I. & Co.  
[Gen. I. I. & Co.  
& Co.

John 1:26

Oct. 1. 26. 17

**Pfalz 100.3**

**Wir. 2.33.**

**Eccl 17:1.**

10

100

10

12

Job 18.3

36:27-30.

11

Thou art the same God for ever, thou madest all things, thou diddest create both man and beasts, and stones, and all green things upon the face of the earth. For no merits went before, nor deserts, Because only of thy goodnesse thou createdst all things. All creatures were like in merits. For none at all deserved ought.

# How

*Heavenly Meditations,*

How is it then that thy mercie doth more appeare in this thy reasonable Creature, than in all the rest which have no reason? Why am not I as all they be, or else all they as I, or I alone as they? What merits had I? What had I deserved? that Thou shouldest create me of power to become the Sonne of God, and deny the same to all thy other creatures?

1. Iohn 1. 12.  
Rom. 8. 15.  
16. 17.

Be it farre from mee, Lord, that I should thinke I had any merits. It was only thy Grace, it was of thy meere goodnesse, that I should bee partaker of that sweetnesse.

Wherefore through Grace, which mooved Thee to create me of nothing, O Lord, give me this Grace, I beseech Thee, that I may thanke Thee for this thy Goodnesse.

2. Iob 10. 8.  
Iob 33. 4.  
Psal. 100. 3.  
Psal. 109. 78.  
Psal. 114. 12.

11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

HOW

RECEIVED OF THE

CHAP. 9.

Of Omnipotence.

**T**Hine Almighty hand, O  
God, which is one, and the  
same alwayes <sup>a</sup>, hath created <sup>a</sup> Mat. 23. 6.  
both the Angels in heaven, and  
the little wormes in earth <sup>b</sup>, no <sup>b</sup> Gen. 1. 26.  
whit more glorious in them, <sup>25.</sup>  
nor inferiour in these.

For as none other hand could  
create an Angell, so none other  
could make the vilest worme:  
as none other could lay abroad  
the heavens <sup>c</sup>, so none other <sup>c</sup> Job 9. 8.  
fashion the smallest leafe of a <sup>c</sup> Psal. 104. 1. 26.  
tree: as none other could make <sup>3. 8c.</sup>  
a bodie: so none other make  
one haire white or blacke <sup>d</sup>; <sup>d</sup> Mat. 5. 36.  
but only thine almighty hand, <sup>e</sup> Mat. 19. 26.  
to which all things are pos- <sup>Mark. 10. 37.</sup>  
sible <sup>e</sup>. <sup>Mark. 14. 36.</sup>  
<sup>Luk. 11. 27.</sup>

For it is no more possible for  
Thee to create a worme, than  
an

*Heavenly Meditations,*

an Angell, nor more impossible  
to spread out the heaven f, than  
a leafe. It is no eafier for Thee  
to fafhion a finall haire, than  
a bigge bodie; nor harder to  
build the earth upon the y

f Pfal. 42. 5.

g Pl. 104. 5. 6. terg, than to lay the waters up  
on the earth. For thou God  
diddest what Thou wouldst  
h in heaven and in earth, in the  
i Pfal. 115. 3. sea, and in all the deepes<sup>1</sup>, and  
j Pfal. 115. 6. me among other things Thou  
didst make even as thou wouldst,  
couldst, and knewest  
best.

h Lob 23. 13.  
i Pfal. 115. 3.  
j Pfal. 115. 6.

Thine hand, O Lord, could  
have made mee<sup>k</sup>, a stone, or  
a bird, or a serpent, or some brute  
beast; it knew as much, but it  
would not for thy mercy sake.

k Mat. 19. 16.  
Luke 18. 27.

Wherefore then am I not a  
stone, or a tree, or a beast? Be-  
cause thy Goodnesse hath so  
ordained. Yet did not any me-  
rits of mine prevent Thee, that  
Thou shouldest appoint it so,

CHAP.

CHAP. 10.

The incomprehensible Praise  
of GOD.

W Here shall I get, O my  
LORD, where shall I  
get sufficient Praises to extoll  
Thee? a Psal. 106. 2.

For Thou madeſt me <sup>b</sup> as it  
pleased Thee, without mine  
helpe: so canſt Thou magnifie  
Thy ſelfe as it pleaſeth Thee,  
without me. b Psal. 100. 3.

Before Thee, O Lord, Thy  
praise is Thy ſelfe. Let all Thy  
works praise Thee <sup>c</sup>, according  
to thine excellent greatneſſe <sup>d</sup>. c ſong of the  
three chil-  
dren. veſ. 37.  
d Psal. 150. 2.

Thy praise, O Lord, is in-  
comprehensible <sup>e</sup>. It is neither  
in heart conceived, nor uttered  
by mouth; nor perceived by  
care. For theſe things doe paſſe  
away <sup>f</sup>: but thy praise, O Lord <sup>g</sup>  
endureth for ever. e Psal. 106. 2.  
f ſai. 40. 6.  
g. 8.

The



*Heavenly Meditations,*

The thought hath a beginning, and hath an end; thy voyce hath a sound, and thy voyce doth vanish: the ear doth heare, and hearing ceaseth: but thy praise, O Lord, endureth for ever.

Who then can praise thee, what man can shew forth thy praises. Thy praise is not transitorie, it endureth for ever.

Hee doth praise Thee, who beleeveth Thee to bee thine owne praise. Hee doth praise Thee, who knoweth himselfe unable to attaine unto Thy praise. O perpetuall praise, never vanishing; in Thee is our praise, in Thee shall my soule rejoyce.

We praise thee not, but thou praisest Thy selfe, by Thy selfe and in Thy selfe: and our praise also is in Thee.

Then have wee true praise, when we have praise of Thee,

g Psal. 106. 2.  
Eccles. 43.  
30. 31.

h Jer. 2. 13.  
x Cor. 1. 3.

i 1 Cor. 4. 4.

Booke 49 Chap. 10.  
*written by S. Augustine.*

when the light doth allow the  
light. For Thou the true praise  
givest due commendation.

k Deut. 10. 12.  
Psal. 118. 14.  
Esaï. 23. 2.

And as often as wee seeke  
praise of any other besides thee,  
so often doe we lese thy praise.  
Because that is transitory, but  
thine is eternall. If we goe after  
transitory, we forgoe eternall:  
and if wee love eternall, wee  
must loath the praise that is  
transitory.

m Psal. 7. 1. 3.  
n Deut. 10. 11.

O Lord, my God<sup>m</sup>, praise  
eternall<sup>n</sup>, of whom all praise,  
without whom there is no  
praise, without Thee I am  
unable to praise Thee: let mee  
have Thee, and I will praise  
Thee.

For what am I, Lord, of my  
selfe, that I should praise thee?  
Dust and ashes am I<sup>p</sup>, a dead  
and stinking dogge I am I, a  
worme<sup>q</sup>, and very rottennesse  
am I.

o Gen. 3. 27.  
p Isaï. 64. 17.  
q Sam. 2. 4. 13.  
b Iob 25. 6.

What am I to praise thee, O  
Lord

*Heavenly Meditations,*

<sup>a</sup> Jer. 14. 19.  
<sup>b</sup> Jer. 32. 18.

Lord God most mightie,  
whose hand is the breath of  
mankinde<sup>f</sup>, which inhabiteth  
the eternitie<sup>e</sup>.

<sup>c</sup> Psal. 57. 15.

Shall darkenesse praise thee  
light, or death life? Thou art  
light<sup>u</sup>, I am darkenesse; Thou  
art life<sup>x</sup>, and I am death. Shall  
vanity commend the Truth?  
Thou art the Truth<sup>y</sup>, but I  
am become like to vanity<sup>z</sup>.

<sup>a</sup> Job. 8. 12.

<sup>x</sup> Iohn 1. 5. 7.

<sup>x</sup> Iohn 14. 6.

<sup>y</sup> Job. 14. 6.

<sup>z</sup> Psal. 144. 4.

Why then Lord shall I praise

Thee? Shall my miserie praise  
Thee? Shall stinke commend  
sweetnesse? Shall mans mortali-  
ty<sup>a</sup>, who is heere to day, and  
gone to morrow<sup>b</sup>, praise thee?

<sup>a</sup> Wisl. 7. 1.

<sup>b</sup> Eccl. 10. 11

Shall man who is very rotten-  
nesse, or the sonne of man  
very worme<sup>c</sup>, praise Thee?

<sup>c</sup> Job 3.

O Lord shall he that is con-  
ceiv'd<sup>d</sup>, borne<sup>e</sup>, and brought  
up in wickednesse, praise thee?  
no my God. Praise is not seem-  
ly in the mouth of a sinner<sup>f</sup>.

<sup>d</sup> Psal. 54. 5.

<sup>e</sup> Job 14. 4.

<sup>f</sup> Eccl. 15. 2.

O Lord my God, let shine

OWDE

Booke 51 Chap. 10.  
written by S. Augustine.

owne incomprehensible power  
g, thine owne unlimitable  
wisdom<sup>e</sup> h, thine owne un-  
speakeable goodnesse i, com-  
mend thee. Let thy more than i  
excellent clemency<sup>k</sup>, thy more  
than abundant mercy l, thine  
everlasting vertue also, and di-  
vinity<sup>m</sup> praise Thee.

Let thine almighty power<sup>n</sup>,  
with thy soveraigne gentle-  
nesse and love, whereby Thou  
hast created us<sup>o</sup>, O Lord God,  
the very life of my soule p, praise  
Thee.

CHAP. II.

*The hope of a Christian must  
be cast upon God.*

AND I thy Creature<sup>a</sup>, will  
trust in the shadow of thy  
wings<sup>b</sup>, even in Thy mercy,  
whereby Thou diddest create  
mee.

Helpe

*Heavenly Meditations,*

Helpe thy creature, whom thou  
thy mercy thou hast created;  
let me not perish thorough mi-  
finne, whom of thy goodness  
Thou hast fashioned; neither  
be confounded in my miserie,  
whom of thy clemencie Thou  
hast made.

For what profit is in creating  
me, if I goe downe into mine  
owne corruption? what? hast  
thou, O God, created the sonne  
of men in vaine?

e Psal. 8. 47.  
d Psal. 100. 4.  
Wisd. 2. 25.

Thou hast created me, O  
Lord, governeth which thou  
hast created. Despise not, O  
GOD, the worke of thine  
hands.

e Psal. 138. 8.

Of nothing thou didst create  
me, and doubtlesse doe not  
Thou Lord direct me, I shall  
come againe to nothing.

For as I was not sometime,  
and thou didst make me of no-  
thing: so Lord, if Thou doe  
not governe me, I shall returne

f Gen. 1. 26.

g Esai. 40. 28.

1. Booke 53 Chap. 11.  
*written by S. c. Augustine.*

to nothing in my selfe.

Helpe me, O Lord <sup>h</sup> my life,  
lest I perish in my wicked-  
nesse <sup>k</sup>.

O Lord, hadst not thou crea-  
ted me, I had not bin at all: but

because thou hast created me, I  
am. And yet am I nothing, if

thou guide me not. For no  
grace neither goodnesse of  
mine compelled thee to create  
me, but even thine owne most  
favourable goodnesse and mer-

cie.

O Lord my God, let that  
love which compelled thee to  
make mee, compell thee also to  
governe mee. For to what end  
did thy love compell thee to  
make me, if I perish in my wic-  
kednesse, and am not guided  
by thy righte hand?

Let that mercy of thine, O  
Lord my God, compell thee  
to save that which is created,  
that compelled thee to create  
that

<sup>h</sup> 2 Chr. 14. 18

<sup>k</sup> Psal. 70. 5.

Psal. 109. 26.

<sup>i</sup> Psal. 142. 8.

Ioh. 5. 26 40.

Ioh. 1. 8. 25.

Col. 5. 4.

<sup>k</sup> Psal. 94. 23.

<sup>i</sup> Psal. 99. 8. 9.

<sup>k</sup> Psal. 41. 13.

Mat. 4. 7. 10.

<sup>m</sup> Psal. 94. 23.

<sup>n</sup> Psal. 89. 13.

<sup>o</sup> Psal. 140. 8.

Luk. 4. 18.

*Heavenly Meditations*

that which was not. Let the  
love winne thee to save, which  
wanne thee to create. For it  
no lesse now than it was; for  
much as thou art love, which  
art alwayes the same.

For thine hand is not shor-  
ned, that it cannot save; nei-  
ther is thine ear heavic, that  
cannot heare: But my sinne  
have separated betweene me  
and thee; betweene darknesse  
and light; betweene the image  
of death, and life; betweene  
falshood and truth: betweene  
this vanishing state of mine,  
and thine eternitie.

v Joh. 1. 4. 8.  
q Ps. 102. 27.  
Heb. 1. 12.  
Num. 11. 23.  
f Esa. 50. 2.  
Esa. 59. 1. 2.  
Joh. 8. 12.

v Joh. 1. 5. 7.  
u Psal. 42. 8.  
Col. 3. 4.  
x Joh. 1. 4. 6.  
y Ps. 39. 5.  
Psal. 64. 9.  
z 1 Tim. 1. 27.  
Heb. 1. 12.

## CHAP. 12.

*Of the manifold snares of Concupiscence.*

THEse bee the shadowes of  
darknesse wherewith I am  
covered in the dungeon of the  
darke prison wherein I grow

r. Booke 55 Chap. 12.  
*written by S. Augustine.*

groveling, untill the day dawne  
shadows doe depart, and light  
be made in the firmament <sup>a</sup> of  
thy strength.

The voyce of the Lord is  
mighty, the voyce of the Lord  
is glorious: let it speake, that  
light may bee made, <sup>c</sup> dark-  
nesse may depart, the dry land  
appeare, and earth may bud  
forth the bud of the hearbs,  
that seedeth seed, and bringeth  
out the fruit of righteousness  
of the kingdome of God.

O Lord, father and God of  
my life, by whom all things  
doe live, without whom all  
things are as dead; leave mee  
not in a wicked imagination;  
neither give me a proud look:  
Take from mee vaine concupi-  
science; and give not mee thy  
servant over into an impudent  
minde, but possesse thou mine  
heart, that alwayes it may  
thinke on thee.

D 2 In-

<sup>a</sup> Gen. 1. 3.

<sup>b</sup> Psal. 29. 3.

<sup>c</sup> Gen. 1. 3.

<sup>d</sup> Gen. 1. 6.

<sup>e</sup> Gen. 1. 11.

<sup>f</sup> Psal. 63. 16.

<sup>g</sup> Psal. 64. 8.

<sup>h</sup> Eccel. 23.

<sup>i</sup> Ag. 17. 38.

<sup>j</sup> Eccel. 23. 4.



*Heavenly Meditations,*

Inlighten mine eies that they  
may behold thee, and never be  
lifted up before thee, O eternal  
glory; but thinke humbly, not  
of thy wonders above their  
reach: that they may see those  
things which are at thy right  
hand, not the things at thy left

And alwayes let thine eye-  
lids direct my steps. For thine  
eye-lids doe trie the sonnes of  
men.

1 Prov. 4. 23.

1 Psal. 114.

Asswage the heat of my  
concupiscent with thy good-  
nesse, which thou hast laid up  
for those that feare thee, that  
with everlasting desire I may

1 Psal. 31. 19

cover after thee, that mine in-  
ner taste may not bee inticed  
and deceived with vaine things,

1 Psal. 42. 1. 2.

Psal. 84. 2.

and so put sowre for sweet,  
and sweet for sowre; darkness  
for light, and light for dark-  
nesse; that I may be delivered  
in the midst of so many sinners

1 Esai. 5. 20.

as are laid by the enemy, to  
take

1 Rev. 12. 4.

19.

*written by St. Augustine.*

take the soules of sinners <sup>9</sup>, <sup>91 Pet. 5. 8.</sup>  
 wherewith the whole world is  
 replenished. Which things  
 S. Iohn did see, and passed not  
 over the same in silence, when  
 he said, For all that is in the  
 world is either the lust of the  
 flesh, the lust of the eyes, or  
 the pride of life.

Behold, O Lord my God <sup>1</sup>, <sup>1 Ps. 99. 8 9.</sup>  
 the whole world is full of the  
 snares of concupiscence, which <sup>2</sup> <sup>2 Bla. 4. 13.</sup>  
 they have prepared for our feet <sup>3</sup> <sup>3 Luk. 4. 8. 12.</sup>  
 , and who can escape them? <sup>4</sup> <sup>4 Ps. 137. 6.</sup>

Even hee doubtlesse from <sup>5</sup> <sup>5 Ps. 14. 2. 3.</sup>  
 whom thou takest the lofty  
 lookes, that he bee not taken  
 by the lust of eyes; from whom  
 thou takest carnall concupi-

scence, that he be not taken by  
 the lust of the flesh: and from  
 whom thou takest a bold and  
 impudent minde, that the pride  
 of life do not silyly deceive him.  
 O most happy man for whom  
 thou doest these things: for

D 3 doubt-

*Heavenly Meditations,*

doubtlesse he shall go unpunished.

Now then, O my redeemer, by thy selfe I beseech thee, assist mee, that I fall not in the sight of my adversaries, being taken by the traps which they have set for my feet, to bring downe my soule. But deliver me, O strength of my salvation, O left mine enemies which hate thee, have me in derision.

Arise, O Lord my God, my mighty one, and let thine enemies be scattered, they also that hate thee, let them flee from thy face.

As wax melteth before the fire: so let the wicked perish at thy presence. But let me be hid privily in thy presence, and rejoyce with thy children, abounding with all good things.

And thou, O Lord God, father of Orphans, and thou mother of thy poore children,

listen

x Ioh. 16. 45.

Ysa. 44. 34.

y Psal. 57. 6.

z Psal. 140. 7.

a Psal. 25. 2.

Psal. 38. 16.

b Luk. 4. 8. 12.

c Esai. 1. 24.

d Psal. 68. 1.

e Psal. 31. 20.

f 1 Cor. 2. 9.

g Psal. 68. 5.

I. Booke 59 Chap. 13.  
*written by S. Augustine.*

listen vnto the cry of thy sons:  
spread out thy wings, that wee  
may flie there-under from the  
face of the enemy <sup>h</sup>.

<sup>h</sup> Psal. 61 3.

For thou art the Tower of Is-  
raels strength, who wilt neither  
slumber nor sleepe<sup>i</sup>, keeping <sup>i</sup> Psal. 112.  
Israel: because he that fighteth  
against Israel, doth neither <sup>k</sup> 1 Pet. 15 8.  
sleepe nor slumber.

<sup>k</sup> Rev. 13. 12.

17.

C H A P. 13.

*Of mans misery, and of Gods  
benefits.*

O Light <sup>h</sup>! O clearenesse, <sup>a</sup> 1 Iob. 577.  
whom none other light or  
cleannesse doth behold! O  
Light, which darkneth all  
light! O Clearenesse, which  
dimmeth all strange light? O  
Light, from which all light!  
O Clearenesse, from which all  
clearenesse doth proceed! O  
Clearenesse, in respect whereof,

D 4 all

*Heavenly Meditations,*

all other brightnesse is but darkenesse; and all other light but dimnesse!

O most soveraigne Light, whom no blindnesse can darken; nor mistinesse dim, nor darknesse obscure: nor any let close up: nor shadow keepe away!

O Light, which enlightenest all things at one time together, and alwaies, swallow me up into the depth of thy brightnesse, that I may on all sides behold thee both in thy selfe, and me in thee: and all things under thee.

For sake mee not<sup>b</sup>, O Lord, lest the shadowes of mine ignorance doe increase, and mine offences multiply.

For without thee everything is darkenes to me, and all things are evill: because nothing is good without thee, the true, only<sup>c</sup>, and soveraigne good<sup>d</sup>.

This

<sup>b</sup> Psal. 137. 9.  
Psa. 71. 18.

<sup>c</sup> Mat. 19. 16

<sup>17</sup> Mak. 10. 17.

<sup>18</sup> Luk. 18. 18.

<sup>19</sup> 1. Iam. 1. 17.

2. Booke 61 Chap. 13.

*written by S. Augustine.*

This I acknowledge, and this I know, O Lord my God. For be I in any place without thee, evil is it with mee having not thee, not only outwardly, to my body, but also inwardly to my soule, because all abundance being not with thee my God, is but beggery: but when thy glory appeareth, I shall be satisfied. And, O Lord my blessed life, grant that I may confesse my wretchednesse unto thee: for from thee the soveraigne, and very good, it selfe, and from the unitie of thy goodnesse, hath the divers kind of temporall things separated me, being fallen into sin through carnall senses, and from one it hath parted me into many things: so the abundance to me was cumber: some, and poverty was plenty, while I hurried after this, and that, and yet could never be satisfied: for in my self I found not

*Heavenly Meditations,*

1 Rom. 1. 23. thee the unchangeable, and sin  
 2 Tim. 1. 17. gular<sup>m</sup>, and unseparable, and  
 3 Mat. 19. only good: which had I once  
 16. 17. attained, I should want no  
 Mar. 10. 17. more; which had I once found  
 18. out, I should weep no more.  
 4 Rev. 7. 16. which did I once enjoy, mine  
 5 Rev. 21. 4. heart would be at rest.

O misery upon misery, sin  
 my miserable soule doth flie  
 from thee with whom she hath  
 abundance, and joy; and fol-  
 loweth the world, with whom  
 she hath poverty and sorrow.

The world crieth, I vanish; O  
 Lord, thou criest, I refresh; yea,  
 doth my wicked wretchednesse  
 more follow that which vanish-  
 eth, than him who refresheth.  
 This verily is my weakenesse.

O Physician of the soule,  
 cure it that I may praise thee,  
 even the salvation of my soule,  
 and that with my whole heart,  
 for all thy benefits, where-with  
 thou hast refreshed mee, even  
 from my youth. Call

p 1 Cor. 2. 9.

4 Rev. 7. 17.

5 Luk. 16. 13.

7 Luk. 6. 25.

8 Esa. 51. 6.

9 Pet. 3. 5. 6.

7.

1 Joh. 2. 25.

16. 17.

10 Mat. 11. 28.

29. 30.

11 Psal. 35. 2.

Act. 4. 12.

12 Psal. 71. 5.

1. Booke 63 Chap. 13.  
*written by St. Augustine.*

Cast me not off<sup>z</sup> in the time <sup>z</sup> *Plagi. 9.*  
of my age: forsake mee not <sup>z</sup> *Gen. 1. 26.*  
when my strength faileth, O <sup>27.</sup>  
Lord, for thine owne sake, I be- *1 Cor. 11. 7.*  
seech thee. *b Psal. 31. 5.*

Thou didst make me<sup>a</sup> when *Titus 2. 14.*  
I was not: thou didst redeeme *1 Pet. 1. 18. 19.*  
me<sup>b</sup>, when I was forlorne, I had *Revel. 5. 9.*  
beene destroyed, I had died: *c Iohn. 1. 14.*  
but thou camest downe unto *Luk 2. 7.*  
the dead, thou tookest morta- *d Phil. 2. 6. 7.*  
lity upon thee<sup>c</sup>. *e Iohn 3. 13.*  
*f Iohn. 6. 33.*

Thou a king<sup>d</sup> camest downe *38. &c.*  
unto thy servant: and to re- *Eph. 4. 8. 9. 10.*  
deeme thy servant thou did- *f Rom. 4. 25.*  
dest give thy selfe<sup>f</sup>, and that I *Rom. 8. 31.*  
might live, thou diddest die<sup>g</sup>, *Gal. 2. 20.*  
and overcame death<sup>h</sup>. *Eph. 5. 2. 25.*  
*g Rom. 5. 6. 7.*  
*h 1 Cor. 8. 11.*

When thou didst humble thy *1 Cor. 15. 3.*  
selfe<sup>i</sup>, thou diddest exalt me: I *h 1 Cor. 15.*  
was lost, I followed after wic- *15. 26. &c.*  
kednesse, I was a bond-slave to *2. Tim. 1. 10.*  
Sathan: but thou wert sold for *i Phil. 2. 6. 7.*  
mee to redeeme me: and so thou *Heb. 2. 9.*  
lovedst me<sup>l</sup> that thou gavest *k Mat. 27. 3.*  
thy blood a rancome for me<sup>m</sup>. *4. 5.*  
*l Ioh. 15. 13.*  
*m 1 Pet. 2. 24.*  
*O Eph. 1. 7.*



*Heavenly Meditations,*

O Lord, thou hast loved me  
more than thy selfe: because  
for my sake thou wouldst  
needs die.

On such wise, and with  
deare a price thou hast brought  
me home from banishment,  
redeemed me from bondage,  
withdrawne mee from punish-  
ment, called me in thy name,  
and sealed me with thy blood,  
that I should evermore have  
thee in remembrance, and ne-  
ver forget him, who for my sake  
shunned not the crosse.

Thou hast anointed me with  
that oilexwhere with thou wast  
anointed, that of thee Christ I  
might be called a Christian.

Lo, thou hast written me up-  
on thy hands, so to have mee  
in remembrance, if so be conti-  
nually I have thee in mind.  
And thus alway thy favour, and  
thy mercy have prevented me.  
For out of many and great pe-  
rils

1 Psal. 59. 10.

1 Rom. 5. 7. 8.

2 Cor. 5.

14. 15.

1 Heb. 11. 13

16.

1 Gal. 1. 4.

Gal. 3. 1. 13.

1 Psal. 53. 3.

4 &c.

1 Rev. 14. 1.

11. &c.

1 Rev. 22. 4.

1 Rev. 7. 3.

1 Gal. 3. 13.

1 1 Cor. 1. 1. 12.

7 Act. 11. 26.

Act. 26. 28.

1 Pet. 4. 16.

2 Psal. 49. 16.

1. Booke 65 Chap. 13.  
*written by Sr. Augustine.*

rials thou hast delivered me oftentimes b, O my Saviour.

When I have wandred, thou hast reclaimed mee; when I have been ignorant c, thou hast instructed mee; thou hast corrected mee, when I have sinned; when I despaired, thou hast comforted me; when I fell, thou hast raised me; thou hast upheld me when I have stood; when I have travell'd thou hast guided me; when I have come home, thou hast received mee: thou hast watched mee, when I have slept: and when I have cryed, thou hast heard mee.

CHAP. 14.

*That the eyes of the Lords are continually upon the doings and cogitations of men.*

FOR these and many more good turnes hast thou done

b Psal. 34. 5. 7.

Eccl. 5. 3. 2.

3. &c.

c Psal. 18. 18.

Dan. 6. 17.

1. Booke 66 Chap. 14  
*Heavenly Meditations,*

done mee, O Lord my God,  
the very life of my soule<sup>b</sup>.

And doubtlesse it should be  
a pleasure to mee not onely to  
talke, and thinke alwaies of  
them, but also evermore to  
thank thee, to praise thee, to  
love thee for all thy good things<sup>d</sup>,  
and that with all mine heart,  
and with all my soule, and with  
all my minde, and with all my  
strength, yea from the very pithe  
and intrals of my heart, and of  
all my joynts, O Lord, my  
Lord, the blessed sweetnesse  
of all which delight in thee.

But thine eies have seene  
mine imperfection<sup>f</sup>: thine eyes  
I say are much brighter than  
the Sunnes, beholding all the  
wayes of men, and the ground  
of the deepe, and in every place  
at all times looke both upon  
the evill and the good<sup>h</sup>.

For since thou rulest all  
things<sup>i</sup>, fillest all things<sup>k</sup>, art  
alwaies

<sup>a</sup> Psal. 7. 13.

<sup>b</sup> Psal. 42. 8.

<sup>c</sup> Eccl. 33. 4.

<sup>d</sup> Ioh. 14. 6.

<sup>e</sup> Psal. 116. 13.  
13. 17. 18.

<sup>f</sup> Deut. 6. 5.

<sup>g</sup> Deut. 11. 18.

<sup>h</sup> Mat. 22. 37.

<sup>i</sup> Luk 10. 27.

<sup>j</sup> Psal. 1. 7. 1. 3.

<sup>k</sup> Psal. 136. 16

<sup>l</sup> Eccl. 33. 19

<sup>m</sup> Pro. 15. 3.

<sup>n</sup> Psal. 47. 1.

<sup>o</sup> 2. 6, 7, 8.

<sup>p</sup> Mat. 11. 23.

<sup>q</sup> Ier. 23. 23.

<sup>r</sup> 24.

1. Booke 67 Chap. 14.

*written by S. Augustine.*

alwaies wholly every where<sup>1</sup>:  
 yea since thou hast a care of all  
 things that thou hast created,  
 (for thou hatest nothing which  
 thou hast made<sup>m</sup>;) thou dost so  
 behold my wayes and my steps  
 n, and so watch and ward night  
 and day for my safety, looking  
 so narrowly upon all my pathes<sup>o</sup>  
 like a continuall watchman<sup>p</sup>:  
 as though thou haddest forgot  
 thine other creatures of heaven  
 and earth, and haddest cast all  
 thy care upon me alone, having  
 no care at all of the rest. For  
 the light of thine unchange-  
 able light neither encreaseth,  
 do thou but see one; nor di-  
 minissheth, if thou behold in-  
 finite and divers things. For  
 even as at one time thou con-  
 siderest the whole perfectly  
 together: so doth thy whole  
 countenance behold at one  
 time all particulars, although  
 divers, and that perfectly toge-  
 ther,

<sup>1</sup> Psa. 139. 8.  
 7. &c.

<sup>m</sup> Wis. 11. 21

<sup>n</sup> Job 31. 4.

<sup>o</sup> Job 13. 27

<sup>p</sup> Psa. 121. 4.

Plak. 127. 1.

<sup>1</sup> Psa. 139. 8.

<sup>m</sup> Wis. 11. 21

<sup>n</sup> Job 31. 4.

<sup>o</sup> Job 13. 27

<sup>p</sup> Psa. 121. 4.

Plak. 127. 1.

*Heavenly Meditations.*

ther, and wholly. Yet see  
thou all things as one thing,  
and one thing as all things: for  
thy selfe art whole, and canst  
neither be divided, changed,  
nor diminished.

1 Tim. 1. 17.

And therefore thou beeing  
whole in time, and without  
time, dost behold me wholly  
together, and alwaies, even as  
though thou haddest nought  
else to consider of. Yea, so thou  
standest upon thy my guard, as  
though thou wouldst forget  
all other things, and bend whol-  
ly to me alone. For alwaies thou  
shewest thy selfe present, and  
offertest thy selfe ready at all  
times unto me, if thou finde me  
ready to receive thee.

O my Lord, goe I where I  
will, thou wilt never forsake me  
; unlessse I forsake thee first.

Wheresoever I become, thou  
leavest me not. For thou art e-  
very where. So that to what  
place

1 Ios. 1. 9.

Heb. 13. 5.

1 Iob 23. 8.

6. 10. 13.

Psa. 139. 7, 8.

2, 10, 11.

1 Cor. 23. 23, 24

*written by St. Augustine.*

place for ever I goe, I may finde thee, by whom I may be, that I perish not without thee, because without thee, I cannot be.

And therefore I confesse indeed, that whatsoever I do, and wheresoever I do it, I do it in thy presence: and that whatsoever it be which I do, thou seest it better than I which do it.

For when I do ought at any time, thou art present at all times, as a continuall beholder of all my thoughts, intentions, delectations and doings.

O Lord, my fighting is not hid from thee, and my very thought is open to thy sight.

Thou knowest, Lord, whence the spirit cometh, where it is, and whither it goeth. For thou art the tryer of all spirits.

Also, thou best knowest inwardly, whether the roote of that tree which hath faire leaves, be sweet or sowre; yea, thou

<sup>r</sup> Eccl. 23. 19.

<sup>20.</sup>

<sup>r</sup> Psal. 150. 10.

<sup>11. 12.</sup>

<sup>r</sup> King. 3. 39

<sup>2</sup> Cor. 6. 30.

<sup>r</sup> Psal. 44. 20. 21

<sup>r</sup> Prov. 24. 12.

<sup>r</sup> Luk. 16. 15.

<sup>x</sup> Psal. 138. 9.

<sup>y</sup> Job 42. 2.

<sup>r</sup> Psal. 94. 11.

<sup>r</sup> Psal. 139. 2.

<sup>2</sup> Prov. 16. 3.

1. Booke 70 Chap. 1.  
*Heavenly Meditations,*

thou narrowly doest search the  
very pith of the rootes; and by  
the most evident truth of the  
light, thou gatherest, numbrest,  
considerest, and sealest not the  
intent onely, but the very pith  
also of the roote thereof, that lo  
thou maigest render unto every  
man not onely according to his  
works<sup>a</sup>, but also according to  
the inner and secret pith of the  
roote, from which proceeded  
the intent of the worker<sup>b</sup>.

What I suppose when I work  
what I thinke, and wherein  
delight, thou beholdest; thine  
eares do heare it<sup>c</sup>, thine eyes  
see it<sup>d</sup>, and consider it; thou  
sealest, markest, notest, and  
writest the same into my booke<sup>e</sup>.

be it good or evill, that after-  
ward, when the bookes shall  
be opened<sup>f</sup>, and the dead judg-  
ed according to the things  
written in those bookes, thou  
maigest render for well doing

<sup>a</sup> Psal. 62. 12.

Prov. 24. 12.

Ier. 32. 18. 19

Hos. 4. 9.

Mat. 16. 27.

Revel. 22. 12.

<sup>b</sup> Mat. 25. 18.

19.

Mat. k. 7. 21.

<sup>c</sup> Psal. 94. 8.

9. 10. 11.

<sup>d</sup> 1 Chr. 16. 9.

Amos. 9. 8.

<sup>e</sup> Revel. 3. 1.

2. &c.

<sup>f</sup> Revel. 21. 13.

*written by S<sup>r</sup>. Augustine.*

rewards, and punishment for wickednesse<sup>h</sup>.

g Mar. 25. 34.  
h Mar. 25. 46.

Happely this it is, which thou didst say by these words, I will see what their end shal be<sup>i</sup>, and which is spoken of thee on this wise, herieth the perfection of all things<sup>k</sup>. For thou doubtlesse, in all that we do, regardst the end of the intent, more than that which was done.

i Rev. 22. 15.

k Job 28. 3.

And when I diligently consider these things, O Lord my God, terrible and mighty<sup>l</sup>, I am utterly agast, both through feare and shame, for so much as wee have great need to live well and uprightly<sup>m</sup>, because we do all things in the presence of that Judge, who seeth all things<sup>n</sup>.

l Neh. 9. 32.

m Boet. in  
his 5. booke  
de consolac.  
Profr. 6.

n Ecc. 23. 19.

CHAP.



1. Booke 72 Chap. 1.  
*Heavenly Meditations,*

CHAP. 15.

*That man of himselfe can do nothing without the assistance of God.*

**O** Lord most mighty <sup>a</sup> and  
puiſſant, God of the spi-  
rits of all flesh <sup>b</sup>, whose eyes  
are upon the wayes of the sonne  
of men <sup>c</sup> from the time of their  
birth, even till the day of their  
buriall, that thou maiest render  
unto every man according to  
his works <sup>d</sup>, either good or  
ill <sup>e</sup>.

Shew to me, that I may con-  
fesse my wretchednesse to thee.  
For I said, that I was rich <sup>f</sup>, and  
had need of nothing; and knew  
not how that I was wretched,  
and miserable, and poore, and  
blinde, and naked.

I supposed my selfe should  
be somewhat, when indeede I  
was nothing. I professed my  
selfe

<sup>a</sup> Nch. 9. 11.

<sup>b</sup> Num. 27. 6.

<sup>c</sup> Ier. 32. 19.

<sup>d</sup> Psa. 62. 13.

<sup>e</sup> 2 Cor. 5. 10.

<sup>f</sup> Ier. 13. 12.

*written by St. Augustine.*

selfe wise, and I became a g Rom. 1.23.  
foole. I thought I was prudent,  
and I was deceived. For now  
I see, it is thy gift<sup>h</sup>, without  
whom wee can doe nothing i. i Ioh. 15.5.  
Because if thou Lord keepe  
not the city<sup>k</sup>, in vsine doth k Psal. 127.2.  
hee watch that keeps the same.

Thus hast thou taught mee,  
that I might know my selfe.  
For thou hast forsaken mee,  
and tried mee<sup>l</sup>, not for thine  
ownes sake, that thou mightest  
know me; but for my sake, that  
I might know thee. 1 Psal. 27.3.

For as I said, I thought Lord  
I should have bin somewhat of  
my self; I thought I had suffici-  
ency of my self<sup>m</sup>; and percei-  
ued not how it is thou Lord,  
which ruledst me<sup>n</sup>, untill thou  
wertest farre from mee for a  
space o, and I tooke a fall. Then  
did I see and perceive, how it  
was thou which ruled me, and  
how I fell of my selfe, and rose  
againc

m 2 Cor. 3.5.

n Psal. 48.14.

o Psal. 71.12.

*Heavenly Meditations.*

p Psal. 37. 23. againe through thy grace  
24.

q Iohn 1. 5. 7. O light q, thou hast opened  
mine eyes, and raised me up, and

r Iohn 1. 4. 5. lightened me. Now therefore  
7. 8. 9.

I see, that mans life upon earth  
is but a tentation f; and that no

t I. Cor. 1. 29. flesh can glory in thy sight,  
nor be justified n. For all good

u Rom. 3. 20. nesse, be it little or much, is thy  
gift x; and we have nothing of

x Iam. 1. 17. our selves but evill y.  
y Esa. 64. 6.

Whereof then may all flesh  
glory, of wickednesse? but that

is no glory, but misery z. May I  
glory of any good then: and

another's goodnesse? O Lord,  
goodnesse is thine a, and thine is

the glory b. For he who seeketh  
of thy goodnesse his own c, and

not thy glory, is a very theefe,  
and robber like the divell him-

selfe, who would have robbed  
thee of thy glory d. but 9. 30. 31.

d Esa. 14. 13. For who so ever would have  
praise e of that good thing

e Ier. 9. 23. which is thine, and seeketh not  
therein

therein

*written by S. Augustine.*

therein thy glory, but his own;  
yea although hee get praise of  
men for thy gift, yet is he dis-  
praised of thee: Because of  
thy gifte he sought his glory, and  
not thine. And he who is prai-  
sed of men, and dispraised of  
thee, neither can bee defended  
by men, when thou shalt judg;  
nor be delivered, when thou  
shalt condemne.

But ô Lord, who hast formed  
mee from the wombe of my  
mother, suffer me not to fall in-  
to that reproach; and never let  
it bee cast in my teeth that I  
would have stolne away thy  
glory.

All glory bee ascribed unto  
thee, from whom all goodnesse  
doth proceede; but unto us o-  
pen shame, and misery, to  
whom all evill doth belong,  
unlesse thou take mercyl.

For thou shewest mercy, O  
Lord thou shewest mercy o-  
ver

*f Ecc 1. 11. 2.*

*g Esay. 44. 25.*

*h Luk. 1. 14.  
i Lam. 1. 17.  
k Dan. 9. 4.*

*l Wisd. 11. 30.*

*Heavenly Meditations,*

in *Esay*. 54. 7. ver all<sup>m</sup>, and haarest nothing  
in *Wisd.* 11. 21. which thou hast made<sup>n</sup>; thou  
o *John*. 5. 8.

p *Psal.* 113. 5.  
q *Psal.* 132. 5.  
r *Luk.* 6. 30.

O Lord, behold now we are  
thy poore children, and thy li-  
tle flock: open to us thy gates  
that the poore may eate, and be  
satisfied<sup>u</sup>; so they which feed  
thee will praise thee.

For I know Lord, and con-  
fesse through thine instruction  
that they alone shall be en-  
riched<sup>x</sup>, who know themselves  
to be poore, and acknowledge  
their poverty before thee. For  
such as thinke themselves  
rich, when they are poore, shall be  
barr'd from the participation  
of thy riches. *1 Cor.* 13. 12.

x *Mat.* 5. 3.

y *Rev.* 13. 17. when they are poore, shall be  
barr'd from the participation  
of thy riches. *1 Cor.* 13. 12.

z *Psal.* 7. 3. Wherefore O Lord my God,  
unto thee do I confesse my po-  
very

1. Booke 77 Chap. 15.  
*written by S. Augustine.*

verty, that all the glory may be  
thine: inasmuch as the good  
which I have done is thine.

a 1 Chr. 9. 10.

I confesse, O Lord, as thou  
hast taught mee, I am nothing  
else but altogether vanity <sup>b</sup>, a  
shadow of death <sup>c</sup>, a darke  
dungeon, and a barren and  
empty ground<sup>d</sup>, bringing forth  
nothing without thou blest  
mee, and bearing no fruit but  
confusion, sinne, and damna-  
tion.

<sup>b</sup> Psal. 39. 5.

<sup>c</sup> Psal. 44. 29.

<sup>d</sup> Gen. 1. 3.

If I had any goodnesse, I re-  
ceived it of thee: If I have  
any at this time, it is thine, or I  
have it from thee. When I  
stood, I stood through thee;  
but when I fell, I fell through  
my selfe, and alwayes I had  
stucke in the mire <sup>e</sup>, if thou  
hadst not plucked mee out: I  
had alwayes bin blinde, if thou  
hadst not enlightened me.

<sup>e</sup> Psal. 69. 14.

When I fell, I had not risen  
again, unless thou hadst re-  
ch

E

*Heavenly Meditations,*

1 Pſal. 37. 23. ched forth thine hand<sup>h</sup>. Yet

and when thou hadſt created mee, I had fallen by and by

1 Phil. 31. 13. if thou hadſt not held mee up

And oftentimes I had periſhed, hadſt thou not governed mee<sup>e</sup>.

Thus evermore, Lord, ever

more thy grace and mercy hath

1 Pſal. 59. 10. prevented me<sup>e</sup>, delivering mee

from all evill, ſaving mee from

thoſe paſt, ſaving mee from theſe

preſent, and arming mee againſt

miſeries to come: in like ſort

cutting away the ſnares of

finne before me, and removing

all occaſion and cauſes of of-

fence. For unleſſe thou hadſt

done ſo, I had committed all

the finnes of the world.

For I am perſwaded,

Lord, there hath no ſinne been

committed afore time by man,

but another may doe the ſame,

if his Creator leave him, by

1 Job 10. 8. whom hee was made a man.

But

*written by S. Augustine.*

But that I did not so, thou hast brought it to passe; that I ab-stained, thou didst command; and that I beleaved, it was of thy ° grace powred upon me.

1 Cor. 4. 7.

Wil. 3. 14.

For thou, Lord, didst guide me both for mee and thy selfe; and thou hast given me grace, P and understanding, to abstaine both from adulterie, and other wickednesse.

1 Iam. 1. 17.

## CHAP. 16.

*Of the Devill, and his manifold tentations.*

**T**Here wanted a tempter: but thou wert the cause that hee was absent: there wanted place and time, and that they should beelacking thou didst worke. There wanted neither tempter, nor place, nor time: but thou heldest me backe, that I should not consent. The

E 2 temp-



*Heavenly Meditations,*

tempter came, toule and ougly  
as hee is; but thou didst com-  
fort mee, that I might despise  
him. The tempter came armed  
strong<sup>a</sup>; but thou diddest  
both encourage mee, and bri-  
dle him, that hee could not  
overcome. The tempter came

<sup>b</sup> 2 Cor. 11. like an Angell of light<sup>b</sup>; but  
that hee might not deceive  
mee, thou diddest take him  
up, and that I might know  
him, thou didst know him. For  
hee is that great and red Dra-  
gon<sup>c</sup>, the old serpent, called  
the Devill and Sathan, having  
seven heads, and tenne hornes,  
whom thou hast created to  
play in this great, and wide  
Sea, wherein are things cree-  
ping innumerable, both smal  
beasts and great; that is, di-  
vers kinds of Divels, which  
doe nothing neither day nor  
night, but range up and down,  
seeking whom they may de-  
stroy.

<sup>c</sup> Revel. 12. 3.

<sup>d</sup> Psa. 104. 25.

your

1. Booke 81 Chap. 15.  
*written by St. Augustine.*

your<sup>c</sup>, if thou preserve not.

<sup>e</sup> 1 Pet 3 8,  
<sup>2</sup> Revel. 12 9.

For hee is that old Dragon,  
which sprang up in the Para-  
dise of pleasure, drawing with  
his taile<sup>n</sup> the third part of the  
Starres of Heaven, and casting  
them to the earth; which infe-  
steth the waters of the earth  
with his poyson, that men drin-  
king thereof may die: he sprea-  
deth sharpe things upon the  
myre<sup>i</sup>: and trusteth that hee  
can draw up Jordan into his  
mouth<sup>k</sup>: hee is made without  
feare<sup>l</sup>.

<sup>1</sup> Iob 41. 11.

<sup>k</sup> Iob 40. 18.

<sup>l</sup> Iob 41. 14.

And who can save us from  
being devoured of him? who  
can plucke us out from his  
jaws, but thou onely, O  
Lord, who hast broken the  
heads of that great Dragon<sup>n</sup>?

<sup>m</sup> Gen. 3. 16.

<sup>n</sup> Psal. 44. 26.

O Lord helpe us: O Lord  
spread forth thy wings upon  
us<sup>o</sup>, that under them we may  
fly from the face of this Dra-  
gon, which pursueth us<sup>p</sup>: and

<sup>o</sup> Psal. 1 37.

<sup>p</sup> Rev. 12. 11.

E 3      with

*Heavenly Meditations,*

with thy shield save us from  
 q Rev. 12. 3. his hornes <sup>q</sup>. For his continu-  
 all care and onely desire is, to  
 11 Pet. 5. 8. devour the soules <sup>r</sup>, whom  
 f Gen. 1. 26. thou hast created <sup>s</sup>.

And therefore unto thee we  
 doe cry <sup>t</sup>, O Lord our God,  
 deliver us from our daily ad-  
 u Mat. 6. 13. versarie <sup>u</sup>, which whether we  
 sleepe, or wake, or eate, or  
 x 1 Cor. 10. drink <sup>x</sup>, or whatsoever we do,  
 y 1 Pet. 5. 8. lieth at us night and day <sup>y</sup>, by all  
 meanes, by all subtilty and  
 z Eph. 6. 10. craft <sup>z</sup>, now openly, now co-  
 vertly ayming at us with his  
 poysoned arrowes to destroy  
 our soules <sup>a</sup>.

And yet, such is our ex-  
 treame madnesse, O Lord, that  
 albeit wee doe continually be-  
 hold the dragon before our  
 eyes with open mouth prepared  
 to devour us <sup>b</sup>, yet never the lesse  
 c 1 Thes. 5. 6. we snort <sup>c</sup>, and sport in our se-  
 cunity, as though we were safe  
 before him, who desireth no-  
 thing

*written by S. Augustine.*

thing but our destruction <sup>d.</sup> d Rev. 12. 20.

The enemy to murther us,  
watcheth alwaies, and sleepeth  
not: and we sleepe, but watch  
not for thy salvation.

e Mar. 26. 41.  
f 1 Eber. 5. 6.

Behold he hath laid infinite  
traps before our feet <sup>g</sup> to take  
us: and all our waies hee hath  
filled with snares to catch our  
soules. And who can escape? <sup>h</sup> p Sal. 59. 3.

g 1 Tim. 3. 7.

He hath laid snares in riches,  
snares in poverty, snares in  
meat, snares in drinke, in plea-  
sure snares, in sleepe snares, and  
snares in watching: hee hath  
laid snares in our words, snares  
in our workes, and snares in all  
our wayes.

But, O Lord, doe thou de-  
liver us from the snares of the  
hunter <sup>i</sup>, and from the evill <sup>i</sup> p Sal. 31 3.  
world, that wee may praise  
thee, saying:

Blessed bee the Lord <sup>k</sup> which  
hath not given us a prey unto  
their teeth. Our soule is esca-

k p Sal. 13. 5.

E 4 ped

*Heavenly Meditations,*

ped, even as a Bird out of the  
snare of the fowlers: the snare  
is broken, and we are delivered.

## C H A P. 17.

*That God is the light of the  
righteous.*

**A**nd thou, O Lord my light,  
inlighten mine eyes <sup>b</sup>, that  
I may see light, walke in thy  
light <sup>c</sup>, and never stumble up-  
on the snares of Sathan.

For who can escape his man-  
fold snares, unlesse he see them?  
And who can see them, except  
he be inlightened with thy light

For that father of darknesse  
hath hid his snares in his owne  
darknesse <sup>d</sup>, that therein as ma-  
ny as are in darknesse may be  
intangled.

Who are the children of this  
darknesse? Such as see not thy  
light: in which who so wal-  
keth,

<sup>a</sup> 1 Joh. 1. 4. 9.

<sup>b</sup> 1 Joh. 1. 9.

<sup>c</sup> Psal. 133.

<sup>d</sup> Eph. 6. 11.

<sup>e</sup> 1 Thef. 5. 4.

1. Booke      86      Chap. 17.  
*written by Sr. Augustine.*

ket<sup>h</sup>, shall not feare <sup>e</sup>. For hee <sup>sp</sup>sal 91. 5.  
that walketh in the day, stumbleth not <sup>g</sup>. But if a man walke <sup>s</sup> Iohn. 11. 9.  
in the night, hee stumbleth, because there is no light in him. <sup>10.</sup>

O Lord, thou art the light <sup>h</sup>, <sup>h</sup> Iohn. 8. 4. 9.  
thou art the light of the sons of  
light<sup>i</sup>, thou art the day which <sup>i</sup> 1. Thes. 5. 5.  
lasteth ever, in which thy sons  
do walke, and stumble not <sup>k</sup>: <sup>k</sup> Iohn. 11. 9.  
without which, who so walke,  
are in darknesse, because they  
have not the light of the world<sup>l</sup>. <sup>l</sup> Iohn. 8. 12.

Loe, wee daily see, that the  
farther one is estranged from  
thee the true light<sup>m</sup>, the more <sup>m</sup> Iohn. 1. 9.  
hee wrappeth himselfe in the  
darkenesse of sinne; and the  
more he lyeth in darknesse, the  
lesse hee seeth the snares laid in  
his way: and so the lesse hee  
knoweth them; and therefore  
is the oftner carried away, and  
caught in them: and yet, which  
is more horrible than all this,  
hee woteth not that he hath ta-

E 5

kca

*Heavenly Meditations,*

ken a fall. Now he that knoweth not his owne fall, hath so much the lesse care to rise againe, as he hath a greater opinion that he doth stand.

2. 1. Cor. 10.

12.

o Psal. 7. 1.

p Ioh. 1. 4.

But, O Lord my God<sup>o</sup>, the very light of the minde p, open thou mine eyes at this time, that I may seeq, and know, least I fall in the presence of mine adversaries.

q Ioh. 3. 6.

For our adversary laboureth to destroy us: but Lord we beseech thee, as waxe melteth before the fire<sup>s</sup>: so let him perish at our presence.

i 2. Pet. 5. 8.

s Psal. 68. 2.

For, Lord, he is the chiefe and principall theefe, which tooke counsell how to steale away thy glory: but swoln up with pride, and puffed up, he brake in sinde at the last, and fell upon his own fate, whom thou flangest headlong from thine holy mountaine, and from the multitude of thy fiery stones, in

2. y. 14.  
1. 2, 13.

u Eccl. 18. 4.

the

1. Booke 87 Chap. 17.  
*written by Sr. Augustine.*

the mids whereof he walked.

Now, O Lord, and God of my life<sup>x</sup>, since which time that he fell, hee hath never ceased to pursue thy children y.

<sup>x</sup> Eccl. 23. 4.

<sup>y</sup> Rev. 12. 12.

And for spite of thee, O king most mighty z, hee would destroy this thy creature a, whom thine Almighty goodnesse hath

<sup>z</sup> Iob. 41. 25.

<sup>a</sup> Psal. 74. 12.

made after thine owne image b; that he may inherit thy glory c,

<sup>b</sup> Gen. 1. 26.

<sup>c</sup> Mat. 25. 34.

which he hath lost through his own pride d. But, O our mighty God e, bruise him into pecces f, before he devoure us thy silly lambs g: and lighten our eyes, that we may behold such traps as he hath prepared h, and escape from him unto thee, O comfort of Israel i.

<sup>d</sup> Eccl. 10. 14.

<sup>e</sup> Esai. 9. 6.

<sup>f</sup> Rev. 12. 10.

<sup>g</sup> 1. Pet. 2. 5. 8.

<sup>h</sup> Eph. 6. 10.

<sup>i</sup> 1. 2.

<sup>j</sup> Iud. 15. 9.

And all these things, O Lord, thou knowest much better than I: thou knowest his quattering and his stiffe-necke.

Neither doe I speake this to enforme thee, who seest all things



*Heavenly Meditations,*

*1* Job. 42. 3.  
*1* 1 K<sup>m</sup>. 8. 29.

things<sup>k</sup>, and beholdest the most  
privie thought<sup>l</sup>, but to utter  
out my complaint against mine  
enemie<sup>m</sup> before the feet of thy  
majesty, who art the eternal  
Iudge<sup>n</sup>, that thou maifest both  
condemne him<sup>o</sup>, and save us  
thy children. For thou art our  
strength<sup>p</sup>.

*m* 1 Pet. 5. 8.

*n* Psal. 50. 6.

*o* Mat. 24. 41

*p* Exo. 15. 2.

For why Lord, he is a crafty  
and subtile enemy, the creeks  
of his way cannot easily be de-  
scribed; neither can the fashion  
of his countenance<sup>q</sup> be known  
of man, unlesse thou enlight-  
ten.

*q* 1 Cor. 11.  
14.

For he is now here, now there,  
now a Lambe, now a Wolfe,  
now darknesse, by and by light  
and according to the fundre  
change of things, hee offereth  
divers tentations to every qua-  
lity, place, and time.

For to deceive the sad hee  
makes himselfe sad: to beguile  
such as are merry, hee sets on a  
merry

*written by St. e Augustine.*

merry countenance: to entrap  
those which are spirituall, hee  
turnes himselfe into an Angell  
of light: to vanquish the  
strong, hee appeareth as a  
Lambe: to devoure the meeke,  
hee shewes himselfe a Wolfe.

And all these things are to be  
wrought after the similitude of  
divers tentations, that hee may  
terrifie some by the feare of the  
night, some by the arrow fly-  
ing in the day, some by the pe-  
silence walking in the darke,  
by rushing on some, and some  
by the plague at noone day.

Now who is meete, that hee  
may know these things? who  
can perceive his wiles, or disco-  
ver the face of his garment,  
or know the compasse of his  
teeth?

Behold, he hath hid his darts  
in his quiver: and shrouded his  
snares under the shew of light  
&c. And this is the more hardly  
perceived

13 Cor. 11. 14

Psal. 91. 5.

Job. 41. 4-5.

2 Cor. 11.  
ver. 14-15.

*Heavenly meditations.*

perceived, unlesse we receive light from thee, O Lord our hope<sup>x</sup>, that we may behold all things.

x Psal. 91. 9.

For hee hideth subtile traps not in the workes of the y flesh only, which with no great adoe may be descried: nor in manifold vices onely; but in speciall exercises besides, under the colour of vertues, he cloaketh vices, and transformeth himselfe into an Angell of light<sup>z</sup>.

z 2. Cor. 11. 14

These and many moe things doth that sonne of Belial<sup>a</sup>, even Sathan himselfe<sup>b</sup>, enterprise against us, O Lord our God<sup>c</sup>. And sometime like a Lion<sup>d</sup>, like a Dragon<sup>e</sup>, sometime, openly and secretly, inwardly, and outwardly, day and night hee lieth in wait to catch our soules.

But thou, who doest save those which trust in thee<sup>f</sup>, deliver us, O Lord<sup>g</sup>, that both he

f Psal. 18. 30.

g Psal. 16. 4.

may

i. Booke. 91 Chap. 17.  
*written by Sr. Augustine.*

may haue sorrow of us, and  
thou be glorified in us, O Lord  
our God<sup>h</sup>.

<sup>h</sup> Psal. 118. 37

CHAP. 18.

*Againe of Gods manifold  
benefits.*

**A**Nd I the sonne of thy hand-  
maide<sup>a</sup>, who haue com-  
mended my selfe into thine  
hand<sup>b</sup>, in these my poore con-  
fessions, will praise thee my re-  
deemer<sup>c</sup>, with mine whole  
heart: and call into minde all  
the good things which thou  
hast done for mee all my life  
long, even from my youth<sup>d</sup>.

<sup>a</sup> Psal. 86. 16

<sup>b</sup> Psal. 31. 5.

<sup>c</sup> Psal. 118. 2.

<sup>d</sup> Psal. 71. 5.

For I know right well that in  
gratitude doth much displease  
thee<sup>e</sup>, as being the root of all  
spirituall wickednesse, and a  
certaine wind, drying and bur-  
ning up all goodnesse, and stop-  
ping the spring of thine heaven-  
ly mercy toward man, where-  
by

<sup>e</sup> Wis. 6. 29.

*Heavenly Meditations.*

by dead workes now die not,  
and living die out of hand, and  
are no more.

From 1.8.

I then will thanke thee f, O  
Lord, that I may not prove un-  
gratefull to thee my deliverer;  
for thou hast delivered me h.

g Gal. 1.8.2.  
h Eccle. 5.1.

How often would that Dra-  
gon have devoured mee? but  
thou Lord diddest plucke me  
out of his mouth. How often  
have I sinned? and how often  
hath hee beene ready to swal-  
low me up? But thou O Lord  
my God, hast defended me i.

k 1. Pet. 5.3.  
l Revel. 12.7

When I did wickedly a-  
gainst thee m, and when I brake  
thy commandements, then  
stood hee ready to plucke me  
downe even to hell; but thou  
diddest hold him backe.

m Dan. 9.5.

I offended thee but thou did-  
dest defend mee: I feared not  
thee, and yet thou diddest keepe  
me; I went from thee, and yet  
ded to mine adversary n; but  
thou

n 1. Pet. 5.3.

*written by St. Augustine*

thou didst beat him backe, that  
he durst not take me.

O Lord my God, these be-  
nefits hast thou conferred up-  
on me, and I wretch never mar-  
ked so much. For thus thou  
hast saved me often times from  
the jawes of Satan °, and taken  
mee by force out of the Lyons  
mouth p, and many waies redu-  
ced mee from hell, although I  
wist not how. For I descended  
even to the gates of hell: but  
that I might not goe in, thou  
didst hold mee backe. I drew  
verie nigh to deaths doore q, q  
but so thou diddest worke, that  
they could not take me,

In like sort, O my Saviour r,  
thou hast delivered mee from  
bodily death: when grievous  
sickenesse oppressed me, when I  
have been in many perils, both  
on sea, and land, thou hast stood  
by mee, alway preserving mee  
from fire, and sword, and from  
all

o Rev. 12. 5. 8

p 1. Pet. 5. 8,

q Pl. 107. 18.

r Psal. 18. 2.

1. Booke 94 Chap. 18.  
*Heavenly Meditations,*

1. Tim. 17.  
18.

all danger, saving mee of thy  
great mercy.

Indeed, Lord, thou diddest  
know, that if death then had  
taken me, my soule had straight-  
way gone into hell, and so had  
beene damned world without  
end. But thy grace, and thy  
mercy did prevent me, O Lord  
my God, and saved both my  
body from death, and my soule  
from damnation.

1. Mat. 25. 41.

2. Psal. 59. 10.

These and many moe bene-  
fits thou hast bestowed upon  
me: but I was blind, and knew  
not so much, untill thou enlight-  
enedst me.

Now therefore, O light of my  
soule, O Lord my God, my  
life, through whom I live;  
the light of mine eyes, through  
which I see: lo thou hast inlight-  
ened me, so that I know thee;  
for I live through thee: and  
therefore I praise thee, and give  
thee thanks: albeit, I confess

3. Iohn. 1. 4.

4. Mat. 4. 7.

5. Act. 17. 28.

6. Iohn. 1. 9.

*written by S. Augustine.*

my thankes are vile, and bare,  
and farre unanswerable to thy  
benefits, yet such as my frailty  
can afford. For thou alone art  
my God<sup>c</sup>, and my mercifull  
creator<sup>d</sup>, loving our soulse, and  
hating nothing which thou  
hast made<sup>f</sup>.

c 2. Reg. 19.

19.

d Gen. 1. 26.

e Wis. 12. 23.

f Wis. 1. 21.

Loe, I am of sinners, which  
thou hast saved, the chiefes, that  
I might shew an example un-  
to others, of thy most loving  
kindnesse. I will acknowledge  
unto thee thy great benefites,  
for thou hast delivered my soule  
from the lowest grave, both  
once, and twice, and thrice, and  
an hundred, yea a thousand  
times. I alwaies enclined down  
to hell-ward, but thou alwaies  
diddest bring me backe againe:  
and iustly thou mightest have  
condemned mee a thousand  
times, if thou wouldst.

But thou wouldst not; for  
thou lovest our soules, and dis-  
semblest

i Wis. 11. 23.



*Heavenly Meditations.*

Wis. 11. 30 *semblest the finnes of men<sup>t</sup>, be-  
cause they should amend, O  
Lord our God, of much mercy  
in all thy ways.*

Now therefore, O Lord my  
God<sup>l</sup>, I see and perceive these  
things through thy light, and  
my soule is astonished in con-  
sideration of thy great mercy  
powred upon mee, especially  
for delivering my soule from  
the lowest graue<sup>m</sup>, and for  
bringing me againe to life<sup>n</sup>.  
I was wholly dead, and thou  
hast wholly revived me againe.

*in Psal. 138. 13*

*in Psal. 138. 3.*

Therefore let it bee wholly  
thine that I live: and wholly  
doe offer my selfe unto thee all  
whole. Let my whole spirit, my  
whole heart, my whole body,  
my whole life live to thee, O  
my sweete life<sup>o</sup>. For thou hast  
redeemed mee wholly<sup>p</sup>; that  
thou mightest possesse me  
whole; thou hast renewed  
mee wholly, that thou mightest

*in Ioh. 14. 6.*

*in 1. Cor. 1. 30*

*written by Sr. Augustine.*

lest have mee wholly againe.

Wherefore let me love thee

O Lord my strength<sup>o</sup>, let mee <sup>q. 1 Sam. 13. 3.</sup>

love thee mine unspeakable

joy. Let my whole life hence-

forth live not to my selfe, but

to thee: my life, I say, which <sup>r. 2 Cor. 3. 15.</sup>

had perished in my misery, had

it not been raised againe in thy

mercy, who art a pitifull

God<sup>c</sup>, and a mercifull, of <sup>psal. 86. 15.</sup>

much kindnesse towards thou-

sands of them: which lovethy <sup>Exod. 20. 6.</sup>

name.

Hence it is, O Lord my

God<sup>u</sup>, my sanctifier<sup>x</sup>, that in <sup>u psal. 7. 1.</sup>

thy Law thou hast comman-

ded mee to love thee with all <sup>x Ezec. 37. 15.</sup>

mine heart<sup>y</sup>, with all my soule, <sup>y Deut. 4. 5.</sup>

with all my minde, with all my

strength, and with all the pow-

ers which I have, yea, from

the very marrow and pith of

mine Heart; and that every

houre and moment, wherein I

enjoy the goods of thy mercy.

For

*Heavenly Meditations,*

For I should continually per-  
 ish, if thou diddest not conti-  
 nually guide me; I continually  
 dye, didst thou not quicken me  
 continually; and every mo-  
 ment thou doest bind me unto  
 thee, whilst every moment  
 thou bestowest thy great bene-  
 fits upon me.

As therefore there is no  
 houre nor minute in all my life,  
 wherein I enjoy not thy blef-  
 sing: so ought there to be no  
 moment, wherein I should not  
 have thee before mine eyes, and  
 love thee with all the powers  
 both of my body and minde.  
 Yet this I am not able to doe,  
 without thou give mee grace,  
 whose every good giving and  
 every perfect gift is <sup>a</sup>, and com-  
 meth downe from the father of  
 lights, with whom is no vari-  
 ablenesse, neither shadowing  
 by turning.

For it is not in him that wil-  
 leth,

<sup>a</sup> 1 Iam. 1. 17.

<sup>b</sup> Deut. 8. 3.

i. Booke 99 Chap. 19.

*written by S. Augustine.*

leth, nor in him that runneth, <sup>b Rom. 9. 26.</sup>  
but of thee which sheweth  
mercy, that we doe love thee.  
This Lord, is thy gift, whose  
every good gift is. Thou com-  
mandest that wee should love  
thee<sup>c</sup>, grant what thou com-  
mandest, and command what  
thou wilt. <sup>c Deut. 5. 5.</sup>

CHAP. 19.

*Of the fervency of Love,  
or Charity.*

O Lord my God<sup>a</sup>, I doe love <sup>a Psal. 7. 1.</sup>  
thee, and alwayes more  
and more I desire to love thee.  
For thou art indeed sweeter  
than any Honey<sup>b</sup>, more nutri-  
tive than any Milke<sup>c</sup>, and <sup>b Ps. 119. 103.</sup>  
brighter than the deereſt <sup>c Cant. 4. 11.</sup>  
light<sup>d</sup>. And therefore thou art <sup>d Eccl. 1. 19.</sup>  
deerer to me than either gold<sup>e</sup>, <sup>e Ps. 119. 72.</sup>  
or silver, or precious ſtones. <sup>f Ro. 1. 3.</sup>  
For I deſpiſe whatſoever I  
did in the world in reſpect of  
thy

*written by S<sup>r</sup>. Augustine.*

thy sweetnesse, and the glory  
of thine house, which I have  
loved.

O fire, which alwayes burn-  
nest, and never goest out. O  
love, which alwayes art infla-  
med, and never coolest; set me  
on fire. Let mee wholly be in-  
flamed of thee, that I may love  
thee wholly.

For he loveth thee too little,  
who loves any thing besides  
thee, except hee love it for thy  
sake.

O Lord. let me love thee, be-  
cause thou first didst love me.

Where shall I get words to  
expresse the signes of thy sin-  
gular great love toward me,  
brought thine infinite benefi-  
t, wherewith from the begin-  
ning thou hast nourished me.  
Namely, besides the benefi-  
creation, when at the begin-  
ning thou madest mee of na-  
thing after thine owne Image.

Mat. 10. 37.

1 John. 4. 19.

Ps. 116. 43.

1 Gen. 1. 26.

*written by S. Augustine.*

in magnifying and exalting me  
above all those creatures which  
thou haddest made<sup>m</sup>; and making  
me glorious with the light  
of thy countenance wherewith  
all thou hast sealed the upper-  
most seate of mine heart, there-  
by discevering mee both from  
insensible things, and also from  
bruit beasts which have no  
sense, and abasing me but little  
beneath Angels<sup>n</sup>.

m Gen. 1. 26.

n Pal. 8. 3.

n Pal. 8. 3.

Yet was all this too little be-  
fore the sight of thy Godhead.  
For without ceasing thou hast  
fedde mee dayly, with singu-  
lar, and most ample benefices;  
yea, as if I were thy deare, and  
weake, and tender child, thou  
hast nourished and refreshed  
me with the teares of thy com-  
fort.

And that I might wholly  
serve thee, thou hast put all  
things which thou hast made,  
under subjection<sup>n</sup>.

o Deu. 10. 30

p Gen. 1. 26.

F CHAP.

1. Booke 102 Chap. 20.  
*Heavenly Meditations,*

CHAP. 20.

*That God hath made all things  
to serve for mans use.*

**T**Hou hast made all things  
to serve man<sup>a</sup>, that man  
alone may serve thee altoge-  
ther. And that man might be  
wholly thine, thou hast gi-  
ven him dominion<sup>b</sup> over all  
thy workes.

**F**or all outward things thou  
hast created for the body; and  
the body for the soule; and the  
soule for thy selfe; that man  
might only serve thee<sup>c</sup>, and love  
thee only<sup>d</sup>, enjoying both  
thee to his solace, and inferiour  
things for his service<sup>e</sup>.

**F**or nothing under the coope  
of heaven is for worthines com-  
parable to the soule of man,  
which was created for the chie-  
fest good on high; by enjoying  
whereof it might become ble-

<sup>a</sup> Psal. 86.

<sup>b</sup> Gen. 1. 26.

<sup>c</sup> 1. Cor. 3. 21

<sup>d</sup> Deu. 10. 20

<sup>e</sup> Deu. 6. 5.

Ecc. 1. 17. 1.

1. Booke 103 Chap. 20.  
written by Sr. Augustine.

sed: to which if it cleave over-  
passing all earthly things which  
are transitory <sup>g</sup>, it cleerely shall  
behold the face <sup>h</sup> of that eter-  
nall immortality <sup>i</sup>, and the glo-  
rious Majestie of him whose i-  
mage it doth represent <sup>k</sup>.

<sup>g</sup> 1. Cor 7. 31.

<sup>h</sup> 1. Cor. 13. v.

<sup>i</sup> 12.

<sup>j</sup> 1. Tim. 1. 17.

<sup>k</sup> 1. Cor. 13. 7.

Then shall it in the house of

the Lord<sup>l</sup> enjoy those excel-<sup>l</sup> Rev. 21. 23.

lent good things, in cōparison

whereof, all outward things,

which we now see, are as no-

thing. For they are those things

which eye hath not seen <sup>m</sup>, eare <sup>n</sup> Hsa. 64. 4.

hath not heard, neither came

into mans heart, which God

hath prepared for such as love

him. O Lord, such things wilt

thou give unto the soule of man

And hereby, Lord, which lov-

est our soules <sup>n</sup>, thou day by <sup>n</sup> whi. 1. 19.

day dost rejoyce the soules of

thy servants <sup>n</sup>, thou day by <sup>n</sup> Psal. 86. 4.

But why marvellest thou at these

things, O Lord my God? For thou bringest unto thee

thou bringest unto thee

1173

F 2

owne



*Heavenly Meditations,*

owne image and similitude, according to which they were created. 9.

9 Gen. 9. 6.

1 Wis. 9. 15.

11 Cor. 13.

43 43.

For to our body, though corruptible and vile, that it might see, thou hast given the cleer-nesse of the sky, by the hands of thine united servants the Sunne and Moone, which continually day and night by thine appointment do serve: to thy children; that it might breathe, thou hast given the pure ayre; variety of sounds, that it might heare; sweet odours, that it might smell; qualities of favours, that it might taste; grossness of all bodily things, that it might feele, to serve his use, thou hast given him the beast of the field, and fowles of the ayre, and fishes of the sea, and fruit of the earth to refresh him.

11 Eccl. 43. 1.

11 Psal. 8. 6.

Thou hast created medicines of the earth, for all diseases, and hast prepared for every severall

civil

*written by St. Augustine.*  
evill a severall comfort.

For thou Lord art a pittifull  
God and a mercifull: thou our  
maker<sup>z</sup> knowest whereof wee  
are made<sup>a</sup>, and how we are but  
as clay in thine hand<sup>b</sup>.

y Psa. 86. 15.

z Esa. 45. 9.

a Psa. 103. 14.

b Jer. 18. 6.

## CHAP. 21.

*That by the consideration of  
Gods temporall benefits we may  
gather the greatnesse of his  
heavenly blessings.*

O Lord, reveale thy great  
mercy toward mee: shine  
vpon mee yet more and more  
with thy light, I beseech thee,  
that more and more I may per-  
ceive the same.

For thy great things, by these  
smallest things<sup>a</sup>, and thine in-  
visibile things, by these visible<sup>a</sup>  
creatures, are seene<sup>b</sup>, O God,  
holy<sup>c</sup>, and good<sup>d</sup>, our Lord  
and maker<sup>e</sup>.

a Pro. 30. 24.

b Rom. 1. 20.

c Hab. 1. 12.

d Jer. 33. 11.

e Deu. 32. 18.

For if thou providest both

F 3 from

*Heavenly Meditations,*

from heaven, from the ayre,  
 from the earth, from the Sea,  
 from light, from darknes, from  
 heate, from shade, from dew,  
 from raine, windes, showers,  
 birds, fishes, beasts, trees, and  
 from the diversity of hearbes,  
 and fruite of the earth, and  
 from the service of all thy crea-  
 tures, which serve for mans use  
 in their due season, to comfort  
 him withall: If, I say, thou pro-  
 videst so ample and so infinite  
 benefits for this vile <sup>g</sup> and cor-  
 ruptible body <sup>h</sup>; O Lord, I be-  
 seech thee, how excellent, and  
 how innumerable shall those  
 good things bee, which thou  
 hast prepared for those which  
 love thee <sup>i</sup>, in that heavenly  
 countrey <sup>k</sup>, where wee shall  
 see thee face to face! If thou  
 doest so for us in prison, what  
 wilt thou do in thy palace?

Great <sup>m</sup>, and without number  
 doubtlesse be thy workes <sup>n</sup>, O

Lord,

<sup>g</sup> Psal. 8. 6.

<sup>g</sup> 1 Cor. 15.

<sup>h</sup> Wisd. 9. 15.

<sup>i</sup> 1 Cor. 2. 9.

<sup>k</sup> Heb. 11. 13

<sup>l</sup> 1. Cor. 13. 12

<sup>m</sup> Psal. 92. 5.

<sup>n</sup> Iob 41. 4.

1. Booke 107 Chap. 21.

*written by Sr. Augustine.*

Lord, King of heaven <sup>o</sup>. o 1. Efd. 4. 46.

For sith all these things are  
exceeding good, and delight-  
full, which thou impartest as  
well on the evill as upon the  
good: what shall those here-  
after see, which are laid up on-  
ly for the good?

If thy gifts are so infinite  
and divers, which in this world  
thou givest to thine enemies, as  
well as to thy friends: how  
great and how infinite, how  
sweet & how comfortable shall  
those blessings be, which thou  
wilt impart onely upon thy  
friends? If we have so much de-  
lectation in this time of teares:  
what joy wilt thou bring us on  
the day of our marriage? If  
our prison have such pleasure:  
how unspeakable shall the hap-  
pinesse of our country be?

O God, none eye without  
thee hath seene the things which  
thou hast prepared for them

F 4

that

1 Heb. 11. 9.

1 Mat. 12. 8.

*Heavenly Meditations,*

1 Pet. 2.9. that love thee! for according

to the great number of thy  
mighty works, thy goodnesse  
is great which thou hast laid  
up for them that feare thee<sup>u</sup>.

<sup>u</sup> Psal. 31. 16. For great art thou, O Lord my  
God, and incomprehensible,  
<sup>x</sup> Psal. 145. 3.

neither is there end of thy  
greatnesse, nor number of thy  
wisdomer, nor measure of thy  
benignity: neither is there end,

<sup>y</sup> Psal. 107. 5. nor number, nor measure of  
thy blessings<sup>z</sup>. For as thou art  
great thy selfe, so is thy libera-

<sup>z</sup> Psal. 106. 2. lity great, because thou art the  
reward, and the blessing which  
they shall have that fight as  
they ought to do<sup>a</sup>.

<sup>a</sup> 1. Tim. 2. 5.

## CHAP. 22.

*That godly joy taketh away all  
present bitterness of  
the world.*

<sup>a</sup> Eze. 37. 28. **O** Lord God, sanctifier of all  
thy Saints<sup>a</sup>, these are thy  
great

*written by Sr. Augustine.*

great benefits wherewithall thou hast supplied the want of thine hungry children.

For thou art the hope of the hopelesse <sup>b</sup>: the joy of the comfortlesse <sup>c</sup>: the glorious crowne <sup>b</sup> Psal. 6. 2. of hope <sup>d</sup>, prepared for such as <sup>c</sup> 2 Cor. 2. 3. d 1. Pet. 5. 4. overcome <sup>e</sup>. e Revel. 3. 10.

Thou art the everlasting fulnesse <sup>f</sup>, which shall be given to the hungry <sup>g</sup>. Thou art the endlesse comfort, which rewardest them that contemne the comfort of this world for the perpetuall comfort. For they who <sup>h</sup> Eia. 65. 13. in this world receive comfort, finde no comfort in the world to come <sup>i</sup>. But such as are tormented here, be there comforted <sup>k</sup>: And such as suffer with thee <sup>l</sup> do reigne with thee. k Esa. 25. 8. l 2 Tim. 1. 2.

For no man can have pleasure in both worlds <sup>m</sup>, neither can a man rejoyce here, and hereafter too: but of necessity hee must forgoe the one, which

1. Booke 110 Chap. 12.

*Heavenly Meditations,*

n Esa. 65. 13. would have the other<sup>n</sup>.

When I consider these things, O Lord my comforter<sup>o</sup>, my soule refuseth comfort in this life; that it may be meet for thine endlesse comfort. For reason is that hee should forgoe thee whoeuer chooseth the comfort of any before thee<sup>q</sup>.

9 Luk. 1. 5. 36

Wherefore, O soveraigne Truth, I beseech thee suffer me not to delight in any vaine pleasure. But my request is, that all other things may wax bitter to mee, and thou alone seeme sweet to my soule, because thou art the unspeakable sweetnesse, by whom all sower things are made sweet.

11 Ps. 119. 103.

For thy sweetnesse made the very stones of the river sweet to Stephen<sup>t</sup>.

11 Ab. 7. 15.

Thy sweetnesse made the burning Gridiron sweet unto Laurence.

Through

1. Booke    111    Chap. 22.

*written by St. Augustine.*

Through thy sweetnesse the  
Apostles departed from the **AA. 5. 13.**  
Councell rejoycing, that they  
were counted worthy to suffer  
rebuke for thy name.

*Andrew* went quietly, and  
joyfully to the Crosse, because  
hee hastened unto thy sweet-  
nesse.

The Princes of thine Apo-  
stles were so filled with this  
sweetnesse, that for desire  
thereof, One chose the gal-  
lowes for his death, and the  
other cheerefully offered his  
head to bee stricke off with a  
sword.

For to buy the same, *Bartho-  
lomew* gave his owne skinn **b. Eccl. Hiil.**  
And to taste this in like sort, **cent. 1. l. 2.**  
*Iohn* without shrinking backe, **c. 20. in vita**  
supped up a cup of poyson. **Bartho.**

Asloone as *Peter* had tasted  
hereof, by and by forgetting all  
earthly things, he brake out as  
if hee had been drunke, into  
these



*Heavenly Meditations.*

c Mat. 17. 4. these words c: Master it is good for us to be heere: if thou wilt let us make heere three tabernacles, here let us abide still, and enjoy thy contemplation, for we lacke nothing now. It sufficeth us, Lord, that wee see thee. It sufficeth us to be satisfied with so unspeakable sweetnesse.

Hee had tasted but one drop of sweetnes and loathed forth with all other sweetnes. What thinke ye, he would have said, had he tasted that great sweetnesse of thy Godhead, which thou hast laid up for such as

d Psal. 31. 19. feare thee d.

That Virgin also, whom we read went as joyfully unto prison, as to a banquet, had tasted this thine unspeakable sweetnesse.

e Psal. 31. 19 This also, as I judge, hee had tasted, who said c. How great is thy goodnesse, which thou hast

1. Booke 113 Chap. 25.

*written by S<sup>c</sup>. Augustine.*

hast laid up for them that feare thee! and who admonished, saying <sup>f</sup>, Taste ye, and see how gracious the Lord is.

<sup>f</sup> Psal. 34. 8.

For this is the happinesse, O Lord our God, which we trust thou wilt give us, for which continually we fight under thy banner <sup>g</sup>, for which wee are killed all the day long <sup>h</sup>, that to thee we may live in thy life.

<sup>g</sup> 1 Tim. 2. 3.

<sup>h</sup> Psal. 44. 22.

CHAP. 23.

*That all our trust, and all the  
desire of our carke, should  
be cast upon God.*

O Thou Lord, the hope of  
Israel, the very thing in  
heart I daily doe desire <sup>b</sup>, make  
hast, and carrie note.

<sup>a</sup> 1 Jer. 14. 3.

<sup>b</sup> Psal. 44. 1.

<sup>c</sup> Psal. 40. 17.

<sup>d</sup> Cant. 2. 10.

Arise, hasten and come  
away, that thou maiest bring  
us out of this prison <sup>e</sup>, to praise  
thy name, and to rejoyce in thy  
fight.

<sup>e</sup> Psal. 143. 7.

Listen,

1. Booke 114 Chap. 24.

*Heavenly Meditations,*

Job 36. 28. Listen, O Lord, to the cry of  
the teares of the poore Or.

pharres that cry unto thee. O

our father s, give us this day

our daily bread, in the strength

whereof wee may walke night

and day, and minister the same

untill wee shall approach unto

h Psal. 3. 4.

thine holy mountaine. And I

the smallest among the little

ones of thy familie, when shall

I come and appeare before thy

persence, O God my Father,

i Psal. 42. 2.

and my strength: that I, who

k Mat. 6. 3.

praise thee now for a time,

may hereafter praise thee eter-

m Rev. 21. 3.

nally m.

O Blessed should I bee, were

I once admitted to behold thy

a Ioh. 17. 24.

brightnesse, who can shew

mee such favour, that thou

maiest permit mee to come

thereunto.

I know, Lord, I know, and

acknowledge, that I am un-

worthy to enter under thy

roofe,

*written by S. Augustine.*

rooffe, yet for the honour of  
thy name, destroy not o thy o Psal. 21. 1.  
servant which putteth his trust  
in thee P.

P Psal. 86. 3.

And who shall enter into thy  
sanctuary to consider thy pow-  
er, unlesse thou open unto him?  
and who can open, if thou shut  
against him? For if thou de-  
stroy no man can build againe: <sup>q</sup> Rev. 3. 7.  
and if thou shut man up, none  
can loose him out. If thou  
withhold the waters, all things  
will dry up; and if thou send <sup>r</sup> Job 12. 15.  
them forth, they will destroy  
the earth. If thou bring to no-  
thing all which thou hast made  
who dare controll thee for the  
same? <sup>r</sup> Job 21. 10.

Moreover, the goodnesse of  
thy mercy, whereby thou didst  
all whatsoever thou wouldest,  
is everlasting <sup>r</sup>.

<sup>r</sup> Psal. 15. 3.<sup>x</sup> Lam. 3. 22.<sup>y</sup> 2 Mac. 7. 23

O maker of the world, thou  
hast made us <sup>z</sup>, therefore go-  
verne us wee beseech thee.

<sup>z</sup> Iob 10. 8.

Thou

*Heavenly Meditations,*

<sup>a</sup> Pſal. 100. 3. Thou haſt created us <sup>a</sup>, then  
deſpiſe us not, becauſe wee are  
the worke of thine hands <sup>b</sup>.

<sup>b</sup> Pſal. 138. 8.

For doubtleſſe, O Lord our  
GOD<sup>c</sup>, we ſilly wormes and  
clay<sup>d</sup> are unable to enter into  
the houſe of thine eternity, un-  
leſſe thou, who of nothing haſt  
created all things<sup>f</sup>, doe guide  
us in<sup>g</sup>.

<sup>c</sup> Pſal. 7. 11.

<sup>d</sup> Eſai. 57. 15.

<sup>f</sup> Pſal. 33. 8.

<sup>g</sup> Iob. 6. 44.

CHAP. 24.

*That our Salvation cometh  
from God.*

ANd I, the worke of thine  
hands<sup>a</sup>, proteſt unto thee  
in thy feare, that I will not  
truſt in my bow<sup>b</sup>, and that  
not my ſword, but thy right  
hand<sup>c</sup>, and thine arme, and  
the light of thy countenance  
ſhall ſave mee. Without  
which I ſhould deſpaire. But

<sup>a</sup> Pſal. 113. 88.

<sup>b</sup> Pſal. 44. 6.

<sup>c</sup> Pſal. 44. 3.

<sup>d</sup> Pſal. 100. 3, thou who haſt made me<sup>d</sup>, art  
<sup>e</sup> Pſal. 91. 9. mine hope<sup>e</sup>; for thou forſakeſt  
not

1. Booke 117 Chap. 24.

*written by St. Augustine.*

not them<sup>f</sup> which trust in thee. f Psal. 34. 32

For thou, our Lord God,  
art gracious<sup>g</sup>, long suffering,<sup>g</sup> g W. 15. 1.  
and governest all things by  
mercy. For, although we sinne<sup>h</sup>, h Wis. 15. 2.  
yet are we thine: if we sinne  
not, we are thine, for we are in  
thy count.

For we, all the sort of us, are  
but a lease<sup>i</sup>, and all men living  
are but vanity<sup>k</sup>. And our life  
upon earth<sup>l</sup>, is but a blast. i Psal. 46. 6.  
k Psal. 39. 5.  
l Job. 7. 7.

Bee not angry with us thine  
Orphans though wee fall, for  
thou knowest whereof we bee  
made<sup>m</sup>, O Lord our God<sup>n</sup>. m Ps. 103. 14.  
n Psal. 8. 1.

O God, whose power none  
can resist<sup>o</sup>, wilt thou shew thy  
strength against a lease which  
is carried away with the wind<sup>p</sup>. o Job 24.  
p Job. 3. 25.

and wilt thou follow after dry  
stubble? wilt thou, O eternall  
king of Israel<sup>q</sup>, wilt thou con-  
demne a dead dog<sup>r</sup>? wilt thou<sup>r</sup> q Job. 1. 49.  
r Sam. 24. 15.  
condemne a poore flea?

Lord, we have heard of thy  
mercy,

*Heavenly Meditations,*

mercy, how thou hast not made death <sup>s</sup>, nor hast pleasure in the destruction of the living.

<sup>s</sup> Wisl. 1. 13.

For which cause we beseech thee, O Lord, suffer not that which thou hast not made, to have dominion over that creature which thou hast made <sup>t</sup>.

<sup>t</sup> Job 10. 8.

For if thou art sorrie for our damnation, what doth let thee, O Lord, which canst doe all things <sup>u</sup>, that thou maiest not alwayes rejoyce for our salvation? If thou wilt, thou canst save me: but I, though I would, cannot.

<sup>u</sup> Job 23. 13.

Great is the multitude of the miseries which I am in. For to will is present with me <sup>y</sup>; but I finde no meanes to performe that which is good.

<sup>y</sup> Rom. 7. 18.

Will that good is I cannot, unless thou wilt <sup>z</sup>; neither can I do that I would, except thou arme doe strengthen me.

<sup>z</sup> Phil. 1. 15.

Againe, sometime I would that

*written by Sr. Augustine.*

that I can: should not thy will  
be done in earth as it is in hea-  
ven <sup>a</sup>? Yet know I not either  
what I can or would, unless  
thy wisdom enlighten me. And  
though I should have will  
sometime, and power with my  
knowledge, yet were my wise-  
dome vaine <sup>b</sup>, and imperfect,  
unless I were assisted by thy  
true wisdom.

<sup>a</sup> Mat. 6. 10.<sup>b</sup> Rom. 8. 7.

But all things are at thy  
pleasure, neither can any resist  
thy will <sup>c</sup>, O Lord God of all  
flesh <sup>d</sup>, which dost whatsoever  
thou wilt, both in Heaven, and  
in Earth, in the Sea, and in all  
deepe places <sup>e</sup>.

<sup>c</sup> Rom. 9. 19.<sup>d</sup> Jer. 32. 27.<sup>e</sup> Psal. 135. 6.

Wherefore let thy will bee  
done of us, who call upon thy  
name <sup>f</sup>, lest this noble work-  
manship of thine doe perish  
which thou hast created for  
thine owne glory <sup>h</sup>.

<sup>f</sup> Mat. 6. 10.<sup>g</sup> Jer. 15. 16.<sup>h</sup> Esa. 43. 7.

And what man liveth, and  
shall not see death? shall he de-  
liver

<sup>i</sup> Psal. 89. 48.



*Heavenly Meditations.*

liver his soule from the hand of  
the grave, without thou deli-  
ver him, which art the lively  
way of all life<sup>a</sup>, by whom all  
things doe live<sup>b</sup>?

<sup>a</sup> I. b. 14. 6.  
<sup>b</sup> A. 2. 17. 18.

## CHAP. 25.

*That mans will is unapt unto all  
good works, without the  
grace of God.*

FOR I confessed even now,  
how thou art the stay of my  
life<sup>a</sup>, O Lord my God<sup>b</sup>, the  
strength of my salvation<sup>c</sup>.

<sup>a</sup> Ps. 118. 14.  
<sup>b</sup> Mat. 4. 7.  
<sup>c</sup> Psal. 18. 1.

The time was when I tri-  
sted in mine owne strength,  
which notwithstanding was  
no strength. And so when I  
would have runne, where I  
thought I stood most sure,  
there I tooke the greatest fall,  
and came backward, not for-  
ward. And what I thought to  
attain, went the farthest from me.  
Thus tryest thou my strength<sup>by</sup>

*written by S. Augustine.*

by many such things.

Now I know thou hast frightened mee: for what I thought I could best doe, I found I was least able for to do it of my selfe. For I said, this I will do, and that I will bring to passe; but in the end, I could neither doe the one, nor the other. Either I had wil, and lacked power, or had power, and lacked will for I trusted mine owne strength. But now I confesse to thee, O Lord my God<sup>e</sup>, father of heaven and of earth, that in his owne strength no man shall be strong &, because the vaine presumption of no flesh shall glory in thy sight<sup>h</sup>.

For it is not in man either to will that he can doe; or to doe that hee would; or to know, what he would, or can doe: but thou Lord it is which directest the steps of man<sup>i</sup>; of that man, I say, which confesseth that he

is

d Rom. 7. 18

e Psal. 7. 15.

f Mat. 23. 35.

g 1 Sam. 2. 9.

h 1 Cor. 13. 24.

i Pro. 16. 9.

1. Booke 122 Chap. 16.  
*Heavenly Meditations,*

<sup>k</sup> Prov. 20. 24. is directed of thee <sup>k</sup>: not of himselfe.

<sup>l</sup> Luk. 178. Wherefore, by the bowels of thy mercy <sup>l</sup>, wee beseech thee save Lord what thou hast created: for if thou wilt thou canst save us, and in thy will resteth the strength of our salvation <sup>n</sup>.

C H A P. 26.

*The benefits which God hath done for us of old.*

<sup>a</sup> Psal. 25. 6. **O** Lord, remember thy mercy of old <sup>a</sup>, where withall thou hast prevented us from the beginning by thy comfortable blessings.

For before I the son of thine handmaid <sup>b</sup> was born, O Lord mine hope even from my mothers brestes <sup>c</sup>, thou diddest prevent mee, preparing a way wherein I should walke, and come unto the glory of thine house.

<sup>d</sup> Deut. 4 1.

Thou

1. Booke 123 Chap. 26.

*written by St. Augustine.*

Thou knewest mee before  
thou diddest shape mee in the  
belly<sup>e</sup>, and before I came out of <sup>e</sup> P<sup>sa</sup>. 139. 16.  
the womb, thou diddest preor-  
daine of mee whatsoever plea-  
sed thee. What, and how much  
is written concerning mee in  
thy booke lying in the secret  
place of thy Consistory; I am  
utterly ignorant, and therefore  
stand mightily in feare; but  
thou knowest. For whatsoever  
I doe looke for by succession of  
dayes and times a thousand  
yeeres hence in this transitory  
world<sup>f</sup>, is already accomplish- <sup>f</sup> 1. Cor. 7. 31  
ed in the sight of thine eterni- <sup>g</sup> 2. Pet. 3. 8.  
ty<sup>g</sup>; and that which shall be  
is already done.

Now then, for as much as I  
stand in the darke night, igno-  
rant of these things, feare and  
trembling are come upon me <sup>h</sup>, <sup>h</sup> P<sup>sa</sup>. 55. 9. <sup>i</sup>  
while I see many dangers han-  
d over mine head, from all sides,  
many enemies to hunt after my  
soule

*Heavenly Meditations,*

p Psal. 91. 2.

soule<sup>i</sup>, and an innumerable  
multitude of miseries to beset  
me round about in this mortall  
life. So that, wert not thou pre-  
sent, to assist mee in these evils,  
I should utterly despaire. But  
have a great confidence in thee

p Revel. 1. 5.

O most gracious Prince; & my

p Psal. 7. 1.

God<sup>l</sup>: and the consideration of

the multitude of thy compassi-

p Psal. 51. 1.

ons<sup>m</sup> doth comfort my heart.

And the former signes of thy

goodnesse, which before I was

p Ps. 130. 13.

borne, prevented mee<sup>n</sup>, and in

this time chiefly do shine upon

me, doe assure my heart of be-

ter and more perfect blessing

p 1. Cor. 2. 9.

to come, which thou reserved

for such as love thee<sup>o</sup>; so that

p Psal. 31. 11.

may rejoyce in thee. O Lord

p Psal. 7. 1.

my GOD q my Holy and

lively joy, whereby my

youth is comforted.

And thou hast

been his most beloved

in the land of Canaan.

CHAP. 27.

*Of Angels appointed for the  
custodie of men.*

FOR thou didst love mee in-  
tirely, O my love, before I  
loved thee<sup>a</sup>; thou didst create  
mee after thine owne Image<sup>b</sup>,  
and advance me above all thy  
creatures<sup>c</sup>.

Which dignitie I shall then  
keepe, when I know thee, for  
whom thou hast made me<sup>d</sup>.

Besides, thou makest thy spi-  
rits messengers<sup>e</sup> for my sake, e  
to whom thou hast given charge  
over me<sup>f</sup> to keepe me in all my  
wayes, that I hurt not my foote  
against a stone.

For these are the watchmen  
over the wals of the citie, new  
Ierusalem, and of the mountains  
about the same, which tend and  
keepe watch over thy flocke,  
least hee as a Lion make a prey

G of

*Heavenly Meditations,*

of our soules, while there is none to deliver; hee, I mean, that old serpent<sup>b</sup>, our adversary the Divell, who as a roaring Lion walketh about, seeking whom he may devour<sup>i</sup>:

<sup>b</sup> Rev. 12.9.

<sup>i</sup> 1 Pet. 5.8.

They are the Citizens of the blessed Citie Jerusalem on high above<sup>k</sup>, which is the mother of us all, sent forth to minister for their sakes, who shall be heires of salvation<sup>l</sup>, that they may deliver such from their enemies, and keepe them in all their wayes<sup>m</sup>. For they love their fellow Citizens, by whom they looke to have the breach of their destruction repaired.

And therefore with great care and watchfulnesse they stand about us at all houres, and places, succouring and providing for our necessities; yea, so carefully do they run betwixt us and thee, O Lord.

For they walke with us in

*written by Se. Augustine.*

our wayes, they goe in and out  
with us, diligently considering,  
how godly, and how honestly  
we doe walke in the midst of a  
naughtie and crooked genera-  
tion; how earnestly we seeke in Phil. 2.25.  
the Kingdome of God, and the  
righteousnesse thereof; with 0 Mat. 1.33.  
what feare and trembling wee  
doe serve thee; and how our P Psal. 2.11.  
hearts rejoyce in thee 0 Lord q. q Zec. 10.7.

Those which labor they streng-  
then; those which rest they  
protect; such as fight they en-  
courage; they crowne such as  
overcome; they rejoyce with  
such as rejoyce, such I meanes,  
as rejoyce in thee; and they suf-  
fer with such as suffer, I say,

with such as suffer, for thy  
Names sake. Great is the care, 1 Pet. 2.12.  
which they have of us; great is  
the affection of their love to-  
wards us, 2 Cor. 12.15. 13. 14. 15.

And all this for thine honour,  
of thine inestimable good will.



*Heavenly Meditations,*

wherewith thou hast loved us.  
For they love those whom thou  
dost love; they keepe those  
whom thou dost keepe; they  
forsake those whom thou dost  
forsake: neither can they abide  
such as work iniquitie, because  
thou also hatest all them that  
worke iniquitie", and wilt de-  
stroy them that speake lies.

" Psal. 5. 5.

When we do wel, the Angels  
rejoyce, but the Divels are sad:  
when we doe ill, the Divels re-  
joyce, but the Angels are sad:  
For, there is joy among the An-  
gels, for a sinner that conver-  
teth: and joy to the Divell for  
a just man that forsaketh repen-  
tance. Grant therefore, ô Father,  
that they may alwayes rejoyce  
over us, that both thou alwaies  
maist be glorified in us, and we  
may be brought with them in-  
to thy fold z, that together we  
may prayse thy name, O Crea-  
tor both of men and Angels.

x Luk. 15. 7.

y Mat. 6. 9.

z Ioh. 10. 16.

a Ioh. 10. 8.

b Psal. 148. 1.

Thee

*written by St. Augustine.*

These things I confesse before thy Majestie, praying thee for them. For great are theſe thy benefits which thou haſt honoured us withall, in giving us thy Spirits c to bee meſſengers c Pſal. 104. 4. for our ſervice.

For thou haſt given whatſoever is contained under the cope of Heaven<sup>d</sup>, yet thoughtſt thou all that too little, unleſſe withal thou addeſt thoſe things which are above Heaven. For this benefit prayſe the Lord, all yee his Angels c; prayſe him all yee his works f; yea, let all thy Saints bleſſe thee g:

O our glory h, thou haſt exceedingly honoured, enriched, and glorified us with manifold benefits i.

O Lord, how excellent is thy Name in all the world<sup>k</sup>. For what is man that thou art mindefull of him<sup>l</sup>, and the ſon of man, that thou viſiteſt him?

G 3 For

<sup>d</sup> Gen. 1. 18.

<sup>e</sup> Pſal. 103. 30

<sup>f</sup> Pſ. 103. 21.

<sup>g</sup> Pſ. 103. 16.

<sup>h</sup> Luc. 13. 32.

<sup>i</sup> Pſal. 39. 17.

<sup>k</sup> Pſal. 8. 1.

<sup>l</sup> Pſal. 8. 4.

*Heavenly Meditations,*

<sup>m</sup> Prov. 8. 31. For thou the ancient truth hast  
said <sup>m</sup>, My delight is with the  
children of men.

Is not man rottenneſſe, and  
the ſonne of man a wormer?  
Is not every man living meet  
o Psal. 39. 5. vanitie o? yet thou thinkeſt it  
good to open thine eyes upon  
ſuch, and cauſeſt him to enter  
into judgement with thee.

## CHAP. 28.

*Of Gods bottomleſſe predeſtina-  
tion and foreknowledge.*

**T**Each mee, O bottomleſſe  
deepe <sup>a</sup>, O wiſedome which  
haſt made all things <sup>b</sup>, and  
weighed the mountaines in a  
weight <sup>c</sup>, and hanged the maſſe  
of the earth by three fingers in  
a ballance.

Lift up the maſſe of this bo-  
d <sup>d</sup> wiſ. 9. 15. dyed which I carrie about, by  
thy three inviſible fingers un-  
to thy ſelfe, that I may ſee and  
know

1. Booke 131 Chap. 28:

*written by S<sup>r</sup>. Augustine.*

know how excellent thou art  
in all the world <sup>c</sup>Psal. 8. 1.

O most ancient light, which  
didst shine before all light in  
the Holy mountaine of thine  
old eternitie, to which all  
things before they were made,  
were naked and open f<sup>o</sup> light,  
which canst abide no spots, in  
asmuch as thou art without  
spots, and most pure! what de-  
light canst thou take with man  
h<sup>o</sup>? what communion hath light  
with darknesse? where is thy  
delight in man? in what part of  
mee hast thou prepared a meete  
sanctuarie for thy sacred Major-  
stie, whereinto when thou go-  
est, thou maist delight thee to  
thy contentment? For meet is  
it that thou shouldst have a  
pure Parlour, who art the  
purifying Vertue<sup>k</sup>, who canst  
not bee seene, much lesse pos-  
sessed, but of the pure In  
heart!.

G 4

But

g Hab. 1. 13.

h Prov. 1. 31.

i 2 Cor. 6. 14.

k Psal. 19. 12

l Math. 5. 8.

*Heavenly Meditations,*

But where is there so pure a temple in man<sup>m</sup>, that it may receive thee which rulest the world<sup>n</sup>? who can bring a clean thing out of filthinesse<sup>o</sup>? But thou alone who onely art pure,

For who can bee cleansed by the uncleane? For according to the Law which thou gavest to our fathers in the mount out of the midst of the fire<sup>q</sup>, and in the cloud covering the darkness some water. Whatsoever toucheth any uncleane thing, shall be uncleane<sup>r</sup>.

But all of us are as the cloth of a menstruous woman<sup>s</sup>, we proceede out of a corrupt and filthie masse; and beare in our foreheads the spot of our uncleannesse, the which we cannot hide, especially from thine eyes, who seest all things<sup>t</sup>.

So then we cannot be cleane, unlessse thou make us cleane<sup>u</sup>, who onely art cleane<sup>x</sup>.

And

*written by Sr. Augustine.*

And of us the sons of men,  
 those only thou makest cleane,  
 in whom it hath pleased thee  
 to make thine abode y, whom  
 by the bottomlesse and secret  
 depth of the incomprehensible  
 judgements of thy wisdom,  
 which are alwayes just, though  
 they be secret, thou hast with-  
 out any merits of theirs prede-  
 stinated before all the world <sup>z Eph. 1. 4.</sup>  
 called out of the world; ju-  
 stified in the world; and after <sup>a Rom. 8. 30.</sup>  
 the world thou wilt glorifie <sup>b Iohn 17. 6.</sup>  
 them. Yet dost thou not thus to  
 all men: which makes the wise  
 of this world even to wonder, <sup>c Rom. 8. 30.</sup>  
 and to be astonished. And I say  
 so Lord, when I thinke hereof,  
 am utterly agast, and amazed  
 at the deepenesse of the riches  
 both of thy wisdom and  
 knowledge. How unsearchable  
 are the judgements of thy right-  
 eousnesse? Thy knowledge is  
 above my reach. For of the

G 5 same

*Heavenly Meditations*

same clay thou hast made some vessels unto honour<sup>f</sup>, and some to everlasting infamy. There-

<sup>f</sup> Rom. 9. 21.

fore whom out of many thou hast taken 3 into an hely Temple for thy selfe, those thou dost cleanse, pouring upon them clea-

<sup>g</sup> Eze. 36. 24.

water<sup>h</sup>, whose names and num-

<sup>h</sup> Eze. 36. 25

ber is knowne to thee<sup>i</sup>, which

<sup>i</sup> Psal. 69. 28.

alone countest the number of

<sup>k</sup> Psal. 147. 4

the stars<sup>k</sup>, and callest them by

<sup>l</sup> Job. 38. 31.

their names: who also be writ-

<sup>m</sup> Job. 38. 31.

ten in the Booke of life<sup>l</sup>: who

<sup>n</sup> Job. 38. 31.

cannot perish<sup>m</sup>, to whom all

<sup>o</sup> Job. 38. 31.

things worke together for the

<sup>p</sup> Job. 38. 31.

best<sup>n</sup>, yea very wickednesse is

<sup>q</sup> Job. 38. 31.

selfe. For when they fall, they

<sup>r</sup> Job. 38. 31.

bee not bruised in peeces, for

<sup>s</sup> Job. 38. 31.

thou puttst under thine hand<sup>o</sup>,

<sup>t</sup> Job. 38. 31.

thou wilt keepe all their bones

<sup>u</sup> Job. 38. 31.

so that none of them shall be

<sup>v</sup> Job. 38. 31.

broken.

<sup>w</sup> Job. 38. 31.

But a most vile death have the

<sup>x</sup> Job. 38. 31.

wicked, they I say, whom in the

<sup>y</sup> Job. 38. 31.

great deepe of thy secret judge-

<sup>z</sup> Job. 38. 31.

ments<sup>q</sup> which are always

<sup>aa</sup> Job. 38. 31.

righteous,

1. Booke 135 Chap. 28.  
*written by S. Augustine.*

righteous, thou didst foreknow  
even before thou didst make  
either the Heaven, or the earth,  
should everlastingly bee dam-  
ned, the number of whose  
names and naughtie merits thou  
knowest, who hast counted the  
number of the sand of the sea: 1 Eccl. 12. 9.  
and sounded the very bottome  
of the deepe, whom thou hast  
given to their uncleannesse, to  
whom all things worke toge-  
ther for the worst, yea, even  
their prayer is abomination: 1  
so that albeit they should as-  
cend up to the very Heavens,  
and lift their head above the  
cloudes, and make their nest  
among the starres: yet shall  
they bee cast away in the end  
like dung.

1 Rem. 1. 24.

1 Prov. 28. 9.

1 Obad. 1. 4.

CHAP.



I. Booke 136 Chap. 29.  
*Heavenly Meditations,*

CHAP. 29.

*Of such as once were godly, and  
afterward proved wicked,  
and contrariwise.*

**G**REAT are these thy judge-  
ments O Lord GOD, O  
Judge righteous and strong,  
which judgest right<sup>b</sup>, and dost  
things which are unsearchable  
<sup>c</sup> and deepe: the which when  
I consider, all my bones doe  
shake.

For there is not a man upon  
earth sure, that wee can serve  
thee godly and purely in feare,  
and rejoyce before thee in trem-  
bling all the dayes of our life:  
that there should bee neither  
service without feare, nor joy  
without trembling; and that  
hee which hath girded his har-  
nesse may not boast himselfe:  
as he that hath laid it off; neither  
indeed that any flesh should re-  
joyce

<sup>a</sup> Psal. 67. 4.

<sup>b</sup> Psal. 94.

<sup>c</sup> Iob. 5. 9.

<sup>d</sup> Psal. 2. 11.

<sup>e</sup> 1 Reg. 20.

51.

1. Booke 137 Chap. 29.  
*written by S. Augustine.*

joyce in thy presence<sup>g</sup>, but shak  
and tremble before thee<sup>h</sup>, in as  
much as no man knoweth whe-  
ther he be worthie love or ha-  
tred<sup>i</sup>, all things being kept un-  
certaine till the time to come.

For, Lord, we have not only  
heard our fathers tell, but have  
seene also with our eyes, which  
thing I cannot utter without  
trembling, nor confesse with-  
out feare, how many hereto-  
fore have climed in a manner  
up into Heaven<sup>k</sup>, and made  
their nest among the starres<sup>l</sup>,  
which afterward fell downe  
headlong even to Hell<sup>m</sup>, and  
were hardned in wickednesse.

Wee have seene the starres  
fall from Heaven through the  
violent stroke of the Dragons  
taile<sup>n</sup>. And we have seene some  
lying in the dust of the earth,  
who suddenly by thine helping  
hand, O Lord, have wonder-  
fully ascended.

We

<sup>g</sup> 1 Cor. 1. 29.  
<sup>h</sup> Psal. 2. 81.

<sup>i</sup> Eccl. 9. 1.

<sup>k</sup> Amos 9. 2.  
<sup>l</sup> Obad. 1. 4.

<sup>m</sup> 2 Pet. 2. 4

<sup>n</sup> Rev. 12. 4.  
<sup>o</sup> Psal. 113. 5.

*Heavenly Meditations,*

We have seene the living, dying: and the dead, rising from death: we also have seene them, which walked among the sons of God, in the midst of stones of fire P, even as clay to have vanished to nothing.

p Ezr. 18. 14.

We have seene light become darknesse, and darknesse come out of light: because publicans and harlots doe goe before the inhabitants into the Kingdom of God q; and the children of the kingdom<sup>r</sup> are cast into utter darknesse.

q Mat. 21. 31

r Mat. 8. 12.

And how commeth all this to passe? but even because they mounted up unto that Hill, whereinto the first ascended an Angell<sup>s</sup>, and came downe a Divell.

s Esai. 14. 12.

But, Lord, whom thou hast predestinate, them thou hast called<sup>t</sup>, and sanctified, and cleansed, that they may bee meete dwelling place<sup>u</sup>, for thy

t Rom. 8. 30.

u 1 Cor. 3. 16.

Maje-

**I. Booke** 139 **Chap. 30.**  
*written by Sr. Augustine.*

Majestie, with whom and in whom thy holy and pure delight is <sup>x</sup>, in whom thou takest pleasure, and rejoycest their youth, dwelling with them, in their remembrance, that they may bee thine Holy Temple <sup>z</sup>: which doubtlesse is no small commendation of our humanitie.

<sup>x</sup> Pro. 8. 31.

<sup>y</sup> 1 Cor. 6. 16.

<sup>z</sup> 1 Cor. 3. 16.

**CHAP. 30.**

*That the soule of a faithfull man  
is the Sanctuary of God.*

**F**OR the soule, which thou hast created <sup>a</sup>, not of thy selfe, but by thy Word <sup>b</sup>; not of the matter of any element, but of nothing, the which is reasonable, of understanding, Spirituall, living alwayes, and ever mooving, which thou hast sealed with the light of thy Countenance, and hallowed by the vertue of thy Baptisme, is made

<sup>a</sup> Gen. 1. 26.

<sup>b</sup> Ioh. 1. 3.

*Heavenly Meditations,*

made so capable of thy Glorie,  
that thou alone, and nothing  
else can satisfie the same.

e. Psal. 43. 5.

And when it hath thee, it  
hath her hearts desire; neither  
is there any outward thing, be-  
side, which it should wish, But  
while it desireth any outward  
thing, it is a manifest argument,  
that thou art not within. For if  
thou be had, it can wish for no  
more.

d. Revel. 7. 17

For inasmuch as thou art the  
Soveraigne, yea, all that good  
is; it hath nothing which it  
may wish for more, but enjoy-  
eth thee, who art all that good is.

e. Jam. 1. 17.

Now if it covet not after all  
that good is, it resteth that it  
must covet after some thing,  
which is not all that good is;  
and so consequently not the so-  
veraign good, and so not God  
but rather a creature.

And as long as it desireth a  
creature, it is alwayes hungrie.  
For

I. Booke 141 Chap. 30.  
*written by S<sup>r</sup>. Augustine.*

For though it have what it can  
desire of creatures; yet remaineth it emptye. For there is nothing which can fulfill it, but thou alone<sup>f</sup>, after whose Image it was created<sup>g</sup>.

And those thou fillest which  
desire nothing beside thee, and  
makest them meete for thee,  
holy<sup>h</sup>, blessed, undefiled<sup>k</sup>, and  
the friends of God<sup>l</sup>, which  
doe judge all things but as  
dung<sup>m</sup>, that they may winne  
thee alone.

For this is the blessing which  
thou hast bestowed upon man;  
this<sup>n</sup> is the honour wherewith  
thou hast exalted him among  
all, yea and above all creatures  
<sup>n</sup>, that thy Name may bee  
wonderfull throughout all the  
world.

Behold, O Lord my God<sup>o</sup>,  
who art most high<sup>p</sup>, most righte-  
ous<sup>q</sup>, Almighty<sup>r</sup>, now have  
I found the place where thou<sup>r</sup> inha-

<sup>f</sup> Psal. 42. 1.  
<sup>g</sup> Gen. 1. 16.

<sup>h</sup> Psal. 31. 23  
<sup>i</sup> Rom. 4. 7.  
<sup>k</sup> Eph. 1. 4.  
<sup>l</sup> 1 Eai. 41. 8.  
<sup>m</sup> Phil. 3. 8.

<sup>n</sup> Psal. 8. 1.

<sup>o</sup> Psal. 18. 26.  
<sup>p</sup> Dan. 7. 27.  
<sup>q</sup> Mat. 1. 15. 16.  
<sup>r</sup> Dan. 7. 27.

1. Booke 142 Chap. 31.  
*Heavenly Meditations.*

inhabiteſt: it is even the ſoule  
which thou haſt created after  
thine owne Image and ſimilitude  
ſ, which doth ſeek and  
long after thee alone: not the  
ſoule, which neither ſeeketh  
nor deſireth thee.

*ſ Gen. 5. 1.*

CHAP. 31.

*That God neither by the outward  
nor inward ſenſes can  
bee found out.*

I Have gone aſtray like a loſt  
ſheepe<sup>a</sup>, ſeeking thee without,  
who art within. And much  
have I laboured to finde thee  
without me, and thou dwelleſt  
within me<sup>b</sup>, at leaſt wiſe, if  
I had a luſt of thee.

I went about by the lanes,  
and by the ſtreets<sup>c</sup> of the citie  
of this world, ſeeking thee, but  
I found thee not; Becauſe  
I ſought thee not rightly with-  
out, who art within.

I ſent

*a Pſal. 139. 176*

*b Rom. 8. 9.*

*c Cant. 3. 2.*

1. Booke 143 Chap. 31.  
*written by S. Augustine.*

I sent abroad my messengers  
namely, all mine outward sen-  
ses to seeke thee; yet did I not  
finde thee: because I sought  
amisse.

For now I doe see, O my  
light, O God, which hast in-  
lightned mee; I see now that  
I did not well in seeking thee,  
by them. For thou art within,  
yet could they not tell mee  
where thou camest in.

For mine eyes doe tell me: if  
he had no colour, he entered not  
by us: Mine eares doe tell me, if  
he made no noise, he passed not  
by us: My nose telleth me, if he  
had no sent, hee came not by  
mee: My tasting saith, if he had  
no savor, he entered not by me:  
Likewise my feeling doth say  
If he had no body aske not mee  
the question.

Therefore O my God, these  
things are not in thee: For is it  
neither the fairenesse of body,  
nor

d Es. 60. 19.

c Iohn. 1. 9.

f Iob 9. 11.



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nor the beautie of time, nor the  
brightnesse of light, nor the  
freshnesse of colour, nor the  
melodie of Musicke, nor any  
thing else which is pleasant to  
the eare, it is neither the fra-  
grancie of flowers, nor the smell  
of ointments or spices, nor the  
sweetnesse of hony or Manna,  
delightfull to the taste: neither  
is it those things which are  
lovely to be touched or embra-  
ced; nor finally any thing sub-  
ject to these senses, which I  
seeke, when I seeke my God.  
Be it far from my thought, that  
I should thinke these things to  
be my God, which are compre-  
hended of the senses: even so  
brutish creatures.

And yet when I seeke my  
God, I seeke for all that a cre-  
taine light excellling all light,  
which the eye cannot compre-  
hend; a certaine sound excel-  
ling all sound, which the ear

g. 1. Cor. 2. 9.

cannot

*written by Se. Augustine.*

cannot conceive; a certain sent  
surpassing all sent, which the  
nose cannot discern; a certain  
sweetnesse, excelling all sweet-  
nesse, which no taste can judge  
of; and a certaine imbracement,  
above all imbracement, which  
no feeling can reach unto.

For this light shineth, where  
no place is to containe it; This  
voyce soundeth, where no ayre  
is to carrie it: this sent gives a  
sent, where no wind is to waite  
it: this favour savoureth, where  
no taste is to eate it: and this  
embracing is felt, where it is not  
sundered. This is my God;  
and there shall none other bee  
compared unto him <sup>b</sup>. This doe <sup>h</sup> Bar. 3. 35.  
I seeke, when I seeke my God:  
This doe I love, when I love  
my God.

Too late have I loved thee, O  
beautie so old and yet so fresh,  
too late have I sought thee.  
Thou wert within, and I was  
without

Heavenly Meditations

without where I sought thee:  
and I deformed as I am, rushed  
upon these goodly things,  
which thou hast made.

1 Gen. 1:31.  
k Gen. 1:1.

Thou wert with mee, but I  
was from thee. Those things  
keepe me aloofe from thee,  
which could not be but in thee.  
I went all about seeking thee  
and forsaking my selfe for all  
things.

1 Aa. 17:25.

I asked the earth if it were  
my God; and it answered No,  
and all things in the earth con-  
fessed the same.

I asked the Sea, and the deep  
and all things creeping in them,  
but they answered, wee doe  
not thy God, seeke him  
bove us.

I asked the puffing ayre; and  
the whole aire, with all the  
dwellers in the same made me  
this answer; *Anaximenes*  
deceived: for I saw not thy  
God.

*Anaximenes*  
was of opinion  
that the ayre  
was God.

I asked

*written by St. Augustine.*

of Angels<sup>k</sup>, thou canst not bee  
uttered<sup>l</sup>, nor found out<sup>m</sup>, nor  
named: thou art a living God  
<sup>n</sup>, a true God<sup>o</sup>, a terrible<sup>p</sup>, and  
strong God<sup>q</sup>, knowing neither  
beginning<sup>r</sup>, nor end<sup>s</sup>; the be-  
ginning and the end of all  
things<sup>t</sup>: who art before the  
world<sup>u</sup>, and from everlasting  
to everlasting<sup>x</sup>.

Thou art my God<sup>y</sup>: and the  
Lord of all which thou hast  
created<sup>z</sup>: with thee are the  
causes of all stable things, with  
thee doe the originals of all  
changeable things, abide un-  
changeable: and with thee doe  
the grounds of reasonable, un-  
reasonable and temporal things  
continue for ever.

O my God, tell mee thine  
humble servant, O mercifull God,  
tell thy servant, even by thy  
great mercies, I beseech thee,  
tell me, whence is this kinde of  
creature if not of thee? Shall

H

any

k Psal. 89. 7.  
l Psal. 113. 5.  
m I. b. 9. 10.  
n Esai. 37. 16.  
o Exod. 34. 17.  
p Exod. 15. 11.  
q Psal. 77. 12.  
r Pro. 8. 12.  
s Psal. 102. 11.  
t Rev. 1. 8.

u Eccl. 34. 12.  
x Eccl. 41. 10.  
y Deut. 6. 11.

z Mat. 7. 9.

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any man be his owne maker:  
 Have any either being, or life,  
 but from thee<sup>b</sup>? Art not thou  
 the principall being, from  
 whom all being doth proceed?  
 For whatsoever is, it is of thee,  
 because without thee there is  
 nothing.

<sup>a</sup> Psa. 100. 3<sup>b</sup> Act. 17. 25.<sup>c</sup> Lam. 1. 17.

Art not thou the Wel spring  
 of life<sup>d</sup>, from which floweth all  
 life? For whatsoever liveth,  
 doth live through thee<sup>e</sup>: be-  
 cause without thee nothing  
 doth live. Therefore O Lord,  
 thou hast made all things.

<sup>d</sup> Psa. 136. 9.<sup>e</sup> Act. 17. 28.

What? Shall I aske who hath  
 made me? thou Lord hast made  
 mee<sup>f</sup>, without whom nothing  
 was made<sup>g</sup>. Thou art my Ma-  
 ker, and I thy workmanship.  
 Thanks be to thee, O Lord,  
 my God, through whom I live,  
 and through whom all things  
 doe live, because thou hast  
 made all. Thanks be to thee, O  
 my Maker: for thine hands

<sup>f</sup> Psa. 100. 3.<sup>g</sup> John. 1. 3.<sup>h</sup> Psa. 1. 39.

*written by S. Augustine.*

have made and fashioned me.  
 Thanks be to thee, O my light  
 k, because thou hast inlightned  
 mee, whereby I have found  
 both thee and my selfe. Where  
 I found my selfe, where I knew  
 my selfe; there I found thee,  
 there I knew thee: and where I  
 knew thee, there thou didst in-  
 lighten me. Thanks be to thee,  
 O my light, for lightning mee.  
 But what is that I said I knew  
 thee? Art not thou a God in-  
 comprehensible<sup>l</sup>, and unmea-  
 surable<sup>m</sup>, the King of Kings<sup>n</sup>,  
 and Lord of Lords, who alone  
 hast immortalitie<sup>o</sup>, and dwel-  
 left in the light that none can  
 attaine unto<sup>p</sup>, whom never man p

i Job. 10. 8.  
 k Job. 1. 14.

l Job. 35. 8.

m Psal. 139. 7

n 1 Tim. 6. 15

o 1 Tim. 1. 17

p 1 Tim. 6. 16

saw, neither can see? Art not  
 thou an hidden God, whose  
 glory is past finding out? Art  
 not thou best knowne, and a  
 wonderful beholder of thy selfe

Who then knowes that  
 which he never saw? For thou

*Heavenly Meditations,*

Exo. 33. 20. **hast said in thy Truth, No man shall see mee and live: q: Thy Prophet hath said through thy Truth, No man hath seen God at any time: r: who then knowes that which he never saw? And thy Truth it selfe s<sup>r</sup> hath said, No man knoweth the Sonne, but the Father: neither knoweth any man the Father but the Sonne. Thy Trinitie alone, which is above all knowledge, is perfectly knowne onely to it selfe.**

Then what is it that I a man like to vanitie<sup>u</sup>, have said, I know thee? For who knowes thee but thy selfe alone?

For thou God alone, in thy most holy and heavenly Word  
 x Gen. 35. 11. art said to be Almighty<sup>z</sup>, passing  
 y Psal. 96. 4. sing prayse-worthie<sup>v</sup>, passing glorious, passing honourable,  
 z Gen. 14. 18. passing hie<sup>z</sup>, beyond all being: For thou art found superessentially, and beyond all know-

ledge

*written by S. Augustine.*

ledge to bee above the nature of any thing which may bee imagined, be it intellectuall, or sensible, and above every name that is named <sup>a</sup>, not in this world onely, but also in that which is to come: Inasmuch as through the superessentiall and secret power of thy Godhead, (how, no reason, understanding, nor being can conceive) thou dwellest so as no man can either search thee out, or have access unto thee, and that in thy selfe, where as light is, that none can attaine unto <sup>b</sup>, and brightnesse, which no creature can either finde out, comprehend, or utter, whereunto no light can attaine. Because it is no light to bee looked upon, or seene, but is thought to bee a light exceeding both the reach of reason, and of understanding, and is more than can be attained unto, more than unchange-

H 3      able,

<sup>a</sup> Eph. i. 23.<sup>b</sup> 1 Tim. 6. 16.



*Heavenly Meditations,*

able, more than may bee communicated with any: Such light it is, as never Angell, nor man saw, neither can see.

*a* 1 Tim. 6. 16.

This is thy Heaven, Lord, thine hiding Heaven, thy passing secret Heaven, I mean thy light beyond all understanding, beyond all reasons, beyond being: of which it is said, the Heaven of Heaven is the Lords. The Heaven of Heaven, in comparison whereof all other Heaven is but earth; for so much as it is passing marvelously heaved up above all Heaven, yea such an Heaven, as that fierie Heaven compared thereunto, is but an earth. For this is the Lords Heaven of Heaven: because none knowes it, but the Lord alone.

Unto this Heaven no man ascendeth, but hee which hath descended from Heaven. *e* For no man knoweth the Father, but the Son *f*, and the Spirit of them

*e* Iohn. 3. 13.

*f* Mat. 11. 27.

*d* Ph. 1. 4. 7.

1. Booke 155 Chap. 31.

*written by St. Augustine.*

them both : neither knoweth any man the Sonne but the Father<sup>h</sup>, and the Spirit of them both<sup>i</sup>.

g Ioh. 13. 26.

h Mat. 11. 27.  
i Ioh. 15. 26.

O sacred Trinitie; O Trinitie, eternall, passing glorious, passing utterance, passing finding out, which no man can attain unto<sup>k</sup>, no man comprehend<sup>l</sup>, no man conceive as being beyond all being, and superessentially passing all sense, all reason, all understanding, all knowledge, all essence of super-celestiall spirits, the which nothing, no not the very Angels can either utter or conceive, nor understand, or know: thou perfectly art knowne<sup>n</sup> to thy selfe, O Trinitie.

k 1 Tim. 6.

l Iob. 35. 8.

m 1 Cor. 2. 9.

n 1 Cor. 13. 12.

How then doe I know thee, O Lord God most high<sup>o</sup>, above o<sup>p</sup> all earth, and above all Heaven, whom neither Cherubins, nor Seraphins perfectly do know: but with the wings of their

o Psal. 50. 11

H 4 con-

*Heavenly Meditations,*

contemplations they cover his face <sup>r</sup>, which sitteth upon the high and stately Throne, saying, <sup>q</sup> Holy, Holy, Holy, Lord God of Hosts, the whole world is full of thy Glory.

The Prophet was astonish'd and said, <sup>W</sup>o is me, I know not what to say, because I am a man of polluted lips <sup>r</sup>. And my heart was astonish'd, and I said likewise, <sup>W</sup>oe is mee for speaking, because I am a man of polluted lips. Yet I said, I knew thee.

Notwithstanding, woe to them, Lord, who are tried when they should speak of thee. For they which babble much <sup>s</sup>, are made mute without thee.

And I, O Lord my God, will not be still: because thou hast made mee <sup>u</sup>, and lightned me <sup>x</sup>, and found mee. So that I know thee <sup>y</sup>, because thou hast enlightned me <sup>z</sup>.

But

<sup>r</sup> Psal. 6. 1.

<sup>q</sup> Esai. 6. 3.

<sup>r</sup> Esai. 6. 5.

<sup>s</sup> Math. 6. 7.

<sup>t</sup> Psal. 7. 1.

<sup>u</sup> Gen. 1. 26.

<sup>x</sup> Iohn. 1. 9.

<sup>y</sup> Iohn. 17. 3.

<sup>z</sup> Iohn. 14. 9.

1. Booke 157 Chap. 31.  
*written by Sr. Augustine.*

But how doe I know thee?  
Doubtlesse I know thee in my  
selfe. I know thee not as thou  
art in thy selfe<sup>a</sup>, but as thou art<sup>a</sup>  
to mee; yet not without thee,  
but in thy selfe. For thou art  
the light which hast inlightned  
mee<sup>b</sup>.

<sup>a</sup> 1 Cor. 13.  
12.

<sup>b</sup> Iohn 1:9.

For as thou art to thy selfe,  
thou art knowne to thy selfe  
alone<sup>c</sup>: but as thou art to mee, <sup>c</sup> 1 Cor. 13.  
according to thy Grace, thou<sup>d</sup>  
art knowne to me.

<sup>d</sup> Exo. 34. 6.

But what art thou to me? O  
mercifull God<sup>d</sup>, tell me thy mi-  
serable servant, for thy mercies  
sake tell mee what thou art to  
me ward? Say unto my soule<sup>e</sup>, <sup>e</sup> Psal. 35. 1.  
I am thy salvation: hide not thy  
face away from me, O Lord, lest  
I die.

Suffer me to speake with thy  
mercie, mee I say, earth and  
ashes<sup>f</sup>: Suffer mee to speake <sup>f</sup> Gen. 18. 27.  
with thy mercie. For great is  
thy mercy toward mee. <sup>g</sup> Psal. 117. 2.

H 5 I will

*Heavenly Meditations,*

I will speake unto my God,  
albeit, I am but dust and  
ashes.

Gen. 18. 27.

Tell me thy humble servant,  
Exod. 34. 6. O mercifull God, tell mee thy  
miserable servant, for thy mer-  
cies sake tell me, what art thou  
to me-ward?

1 Psal. 18. 13.

Thou also didst thunder from  
Heaven<sup>k</sup> with a mightie voyce  
into the inner eare of my heart:  
thou brakest my deafnesse, so  
that I heard thy voyce: thou  
didst enlighten my blindness,  
and I saw thy light: and knew  
how that thou art my God!

1 Psal. 16. 2.

Therefore did I say, I knew  
thee, because I knew that thou  
art my God, I knew thee to be  
the only very God<sup>m</sup>, and whom  
thou hast sent Jesus Christ.

John 17. 3

The time was when I knew  
thee not. But woe worth that  
time, when I did not know  
thee: woe worth that blindness,  
when I did not see thee: woe  
worth

1. Booke 159 Chap. 31.

*written by Sr. Augustine.*

worth that deafnesse, when I did not heare thee. Then blind, deafe, and ougly as I was, I rusht upon those faire things which thou hast made.

Yet even then thou wert with mee, but I was not with thee: and those kept me far off, from thee, which could not have beene without thee.

Thou hast inlightned mee, O light of the world<sup>n</sup>, so that I have seene thee, and loved thee. For no man doth love thee, but he sees thee: And no man doth see thee, but he which loves thee.

It was late before I loved thee, O beaurie so ancient, and yet so fresh; late was it before I loved thee: But woe worth that time when I loved thee not.

CHAP. 32.

CHAP. 32.

*The faith or believe of a true  
Christian most notably  
described.*

**O** My light<sup>a</sup>, I praise thee for  
lightning mee, whereby  
I know thee.

But how doe I know thee? I  
know thee to be a God alone,  
a living God<sup>c</sup>, a true<sup>d</sup> God, my  
Creator<sup>e</sup>.

I know thee to be the Maker  
both of Heaven and Earth<sup>f</sup>,  
of all things visible and invisi-  
ble<sup>g</sup>, a very God<sup>h</sup>, Almighty<sup>i</sup>,  
Immortal<sup>k</sup>, Invisible<sup>l</sup>, Incom-  
passable<sup>m</sup>, Unlimitable<sup>n</sup>, Ever-  
lasting<sup>o</sup>, To whom none can  
approach unto<sup>p</sup>, nor compre-  
hend<sup>q</sup>, nor finde out<sup>r</sup>; who art  
Unchangeable<sup>s</sup>, Unmeasur-  
able<sup>t</sup>, Infinite, the beginning  
of all Creatures, be they visible  
or invisible, by whom all things

were

<sup>a</sup> Ioh. 1. 4.

<sup>b</sup> 2 King. 15.  
<sup>c</sup> 25.

<sup>d</sup> Ioh. 17. 3.  
<sup>e</sup> Jer. 10. 10.

<sup>f</sup> Gen. 1. 26.

<sup>g</sup> Psal. 124. 8.

<sup>h</sup> Col. 1. 2. 16.

<sup>i</sup> Jer. 40. 10.

<sup>j</sup> Gen. 35. 11.

<sup>k</sup> 1 Tim. 1. 17

<sup>l</sup> Job 23. 8.

<sup>m</sup> Bar. 3. 24.

<sup>n</sup> Lam. 5. 19.

<sup>o</sup> 1 Tim. 6.

<sup>p</sup> 16.

<sup>q</sup> Jer. 32. 18.

<sup>r</sup> Job. 11. 7.

<sup>s</sup> Mal. 3. 6.

<sup>t</sup> Psal. 139. 6.

*written by Sr. Augustine.*

were created, through whom all the elements doe consist: Whose Majestie, as it never had beginning <sup>y</sup>, so it shall never have end <sup>z</sup>.

I know thee to be one God <sup>a</sup>, alone <sup>b</sup>, the true God <sup>c</sup>, namely, the eternall Father <sup>d</sup>, Son <sup>e</sup>, and Holy Ghost <sup>f</sup>; three Persons <sup>g</sup>, indeede, but one simple substance and unpert nature; The Father made of none; the Sonne of the Father alone; the Holy Ghost of the Father and of the Sonne; alwayes without either beginning <sup>h</sup>, or end <sup>i</sup>.

A Trinitie, yet but one only <sup>k</sup>, and very God <sup>l</sup>, Omnipotent <sup>m</sup>, the only beginning of all things <sup>n</sup>, Maker of all creatures both visible and invisible, spiritual and temporal.

Which by thine Almighty Power at the beginning didst of nothing make together both creatures

<sup>y</sup> Psal. 90. 2.  
<sup>z</sup> Psal. 45. 10.  
<sup>a</sup> Deut. 6. 4.  
<sup>b</sup> Psal. 68. 10.  
<sup>c</sup> Ioh. 17. 3.  
<sup>d</sup> Mat. 11. 25.  
<sup>e</sup> Ioh. 1. 18.  
<sup>f</sup> Mar. 12. 36.  
<sup>g</sup> Mat. 3. 16.

<sup>h</sup> Prov. 8. 21.  
<sup>i</sup> Psal. 104. 12.  
<sup>k</sup> Deut. 6. 4.  
<sup>l</sup> 2 Chr. 15. 3.  
<sup>m</sup> Eze. 10. 10.

<sup>n</sup> Iohn 1. 1.



*Heavenly Meditations,*

creatures spirituall and corporall, that is to say, angelicall and worldly, and afterward the humane as a middle nature, consisting of body and spirit.

I know and confesse Thee, God the Father to be unbegotten; Thee, God the Son to be begotten of the Father; Thee, God the holy Ghost the Comforter, to be neither made, nor begotten,

Psal. 2. 7.

1 Joh. 1. 4. 26.

With my heart I beleeeve unto righteousness, and with my mouth I confesse unto salvation, this Holy, and single Trinitie in three coequall persons, to be a Trinitie in Unitie, and an Unitie in Trinitie.

Rom. 10.

I know Thee Jesus Christ our Lord, to be a true God, the onely begotten Son of God, and the Creator, Saviour, Redeemer not of mee onely, but

1 Cor. 1. 3.

1 Joh. 17. 3.

1 Joh. 3. 16.

1 Joh. 1. 1. 2.

1 Luk. 1. 31.

*written by Sr. Augustine.*

but also of al mankind<sup>z</sup>: whom <sup>z Rom. 1.14</sup>  
 I acknowledge to bee begotten of the Father <sup>a</sup> before all <sup>a Psal. 7.</sup>  
 worlds, God of <sup>b</sup> God, <sup>b</sup> light <sup>b Ioh. 8. 4.</sup>  
 of light, very God <sup>d</sup> of very <sup>c Ioh. 1. 4, 5.</sup>  
 God, begotten <sup>e</sup>, not made, <sup>d Mat. 1. 23.</sup>  
 ing of one substance <sup>f</sup> and coe- <sup>e Psal. 2. 7.</sup>  
 remall <sup>s</sup> with the Father and <sup>f Heb. 1. 3.</sup>  
 the holy Ghost, by whom all <sup>g Heb. 5. 5.</sup>  
 things at the beginning were made <sup>h</sup>. <sup>h Ioh. 1. 1, 3.</sup>

Stedfastly beleeving, and truly confesing, that thou Jesus Christ, the onely begotten Sonne of God<sup>i</sup>, for our Salvation<sup>k</sup>, by the consent of the whole Trinitie tookest flesh, and wert conceived by the Holy Ghost of the Virgin Mary<sup>l</sup>, and wert made very man<sup>m</sup>, of a reasonable soule, and humane flesh subsisting.

Thou for so much as in respect of thy Godhead, being the onely begotten Sonne of God; thou couldest neither suffer,

<sup>i Ioh. 3. 16.</sup><sup>k Mat. 1. 21.</sup><sup>l Mat. 1. 18.</sup><sup>m Ioh. 1. 14.</sup>

*Heavenly meditations,*

1 Tim. 1. 17 suffer, nor dye<sup>n</sup>, through thine  
 exceeding love wherewith thou  
 hast loved us<sup>o</sup>; thou the verie  
 same Sonne of God for all  
 that, becamest subject to suffer-  
 ings<sup>p</sup>, and mortalitie<sup>q</sup>, in re-  
 spect of thy manhood; and O  
 onely Sonne of God, for the  
 salvation of mankinde<sup>r</sup>, didst  
 suffer death upon the wood of  
 the Crosse<sup>t</sup>, to save us, from  
 everlasting death<sup>u</sup>.

Thou the Authour of light  
 descendedst into hell<sup>x</sup>, and like  
 a glorious Conquerour roset  
 y 1 Cor. 15 4 againe the third day<sup>y</sup>, taking  
 to thee againe thy sacred body,  
 which for our sinnes had lien  
 in the sepulchre, and quickning  
 it according to the Scripture<sup>z</sup>,  
 the third day, that thou might  
 rest place the same at the right  
 hand of the Father<sup>a</sup>.

a Acts 2. 3. 4. Forthou the very Sonne of  
 God, taking againe unto thy  
 selfe the substance of our flesh,  
 that

*written by St. Augustine.*

that is to say, the soule and humane body which thou rookest of the glorious virgin <sup>b</sup>, art <sup>b</sup> Luk. 14. 19 ascended up above all the heavens, and mounted above the orders of Angels <sup>c</sup>, where thou sittest at the right hand of God the Father <sup>d</sup>, and where as the fountaine of life is <sup>e</sup>, the light which none can attaine unto <sup>f</sup>, and the peace of God which passeth all understanding <sup>g</sup>. <sup>g</sup> Phil. 4. 7.

There we doe worship thee, there we doe beleewe thee to be very God, and very man; confessing God to be the Father <sup>h</sup>, <sup>h</sup> 2 Cor. 1. 3. and from thence we looke that thou wilt come a judge in the end of the world <sup>i</sup>, to judge both <sup>i</sup> Act. 10. 42. the quicke and the dead, and to render to all men, good & bad, according to their deeds <sup>k</sup>, which <sup>k</sup> Ro. 14. 10. they have done in this life, either reward or punishment, according as every one is worthy, rest or torment.

For

1. Booke 166 Chap. 32.  
*Heavenly Meditations,*

For all men, even as many as have received soules in their humane flesh which they had in this world, shall rise at that day through the sound<sup>l</sup> of thy power: that whole man may receive either the glory of heaven<sup>m</sup>, or the paine of hell<sup>n</sup>, according to their deserts.

1<sup>st</sup> Cor. 15. 51.

<sup>m</sup> Mat. 24. 34  
<sup>n</sup> Mat. 25. 41

Thou art our resurrection, and the life it selfe<sup>o</sup>, whom we looke for, even the Lord Jesus Christ our Saviour, who shall change our vile body, that it may be fashioned like unto his glorious body. I know thee the holy Spirit, both of the Father and the Sonne, to bee one God<sup>p</sup>, and a very God<sup>r</sup>, proceeding alike from them both<sup>s</sup>, of one substance<sup>t</sup>, and coeternal with the Father and the Sonne, our Comforter<sup>u</sup>, and Advocate<sup>x</sup>.

<sup>o</sup> Joh. 11. 25.

<sup>p</sup> Phil. 3. 10.

<sup>q</sup> 1<sup>st</sup> Joh. 5. 7.

<sup>r</sup> Mat. 28. 29.

<sup>s</sup> Joh. 15. 16.

<sup>t</sup> 1<sup>st</sup> Cor. 2. 11.

<sup>u</sup> Joh. 14. 26.

<sup>x</sup> Rom. 8. 26.

Which camest downe in the

<sup>y</sup> Mat. 3. likenesse of a Dove y upon the same

*written by S. Augustine.*

same God, and our Lord Jesus Christ<sup>z</sup>, and shewedst thy selfe upon thine Apostles in fierie tongues<sup>a</sup>. Which also even from the beginning hast instructed with the gift of thy grace all the Saints and chosen of God, and opened the mouths of the Prophets<sup>b</sup>, that they might declare abroad the wonderfull mysteries of the kingdom of God; who also rogether with the Father and the Sonne, of all the Saints of God art worshipped and glorified. Among whom I the sonne of thine handmaid<sup>c</sup> doe glorifie thy name, because thou hast enlightened me.

For thou art the very light, the true light, the fire of God<sup>d</sup>, the master of the Spirit<sup>e</sup>; which by thine oynment teachest us all truth<sup>f</sup>, the Spirit of truth<sup>g</sup>, without which it is impossible to please God.

For

<sup>z</sup> 1 Cor. 1. 1.

<sup>a</sup> Act. 1. 1, 2.

<sup>b</sup> 1 Cor. 12

10

<sup>c</sup> Ps. 116. 36

<sup>d</sup> Act. 23.

<sup>e</sup> 1 Cor. 13. 7.

<sup>f</sup> 1 Joh. 2. 27.

<sup>g</sup> 1 Joh. 14. 16.

*Heavenly Meditations,*

For thou thy selfe art God of  
God, and Light of Light, un-  
speakably proceeding from the  
the Father of Lights<sup>h</sup>, and  
from his Sonne<sup>i</sup> our Lord Iesu  
Christ<sup>k</sup>, with whom thou  
raignest, and art glorified most  
singularly, being of one sub-  
stance, coequall, and coeternall  
with them, in the essence of one  
and the same Trinitie.

I know the Father<sup>l</sup>, Sonne<sup>n</sup>,  
and holy Ghost<sup>n</sup>, to be one<sup>o</sup>,  
living<sup>p</sup>, and a very God<sup>q</sup>, three  
I confesse in Persons<sup>r</sup>, yet but  
one in essence : whom I ac-  
knowledge, worship, and glo-  
rifie with my whole heart,  
being the true God<sup>s</sup>, the only<sup>t</sup>  
God, Holy<sup>x</sup>, immortall<sup>u</sup>, in-  
visible<sup>z</sup>, unchangeable<sup>a</sup>, whom  
no man can either attaine un-  
to<sup>b</sup>, or finde out<sup>c</sup>.

This God I acknowledgeto  
be one Light, one Sonne, one  
Bread, one Life, one Happiness,

<sup>h</sup> 1 Sam. 2. 17.

<sup>i</sup> John 3. 16.

<sup>k</sup> 2 Cor. 1. 3.

<sup>l</sup> Mat. 11. 25.

<sup>m</sup> John 8. 41

<sup>n</sup> 2 Cor. 13.

<sup>o</sup> 13.

<sup>p</sup> 1 John 5. 7.

<sup>q</sup> John 17. 3.

<sup>r</sup> Jer. 10. 10.

<sup>s</sup> Mat. 3. 16,

<sup>t</sup> 17.

<sup>u</sup> Deut. 6. 5.

<sup>x</sup> 1 Thef. 1. 9.

<sup>y</sup> Esai. 37. 16.

<sup>z</sup> Lev 21. 44.

<sup>a</sup> 1 Tim. 1. 17

<sup>b</sup> 1 Joh. 1. 12.

<sup>c</sup> Mal. 3. 6.

<sup>d</sup> 1 Tim. 6. 16

<sup>e</sup> Job 23. 8, 9.

<sup>f</sup> one

1. Booke 169 Chap. 32.

*written by St. Augustine.*

one Beginning, one End, one  
 Creator both of Heaven and  
 Earth; by whom all things do  
 live<sup>e</sup>, by whom all things sub-  
 sist<sup>t</sup>, by whom all things are  
 governed<sup>g</sup>, ruled<sup>h</sup>, and quick-  
 ned, both the things in Heaven  
 and the things in Earth; and  
 things under the Earth; beside  
 whom there is no God, neither  
 in Heaven nor in Earth<sup>k</sup>. Thus  
 know I thee, O Lord God, who  
 knowest me<sup>l</sup>, thus know I thee.  
 Through the faith which thou  
 hast inspir'd to me, I know thee  
 O my light<sup>m</sup>, the sight of mine  
 eyes, O Lord my God<sup>n</sup>, the  
 hope of all the ends of the  
 earth<sup>o</sup>, the joy rejoycing my  
 youth, and the good sustaining  
 mine age.

For in thee O Lord, all my  
 bones rejoyce, saying, O Lord,  
 who is like to thee; among the  
 gods who is like to thee<sup>p</sup>? Not  
 that whom the hands of men  
 have

d Gen. 1. 1.  
 e Act. 17. 23.  
 f Col. 1. 16.  
 g 1 Ecd. 4. 5.  
 h Neh. 9. 6.

i 1 Tim. 6. 7.

k E sai. 45. 5.

l Sam. 16. 7.

m Mich. 7. 8.

n Psal. 7. 1. 5.

o Psal. 65. 3.

p Exo. 25. 11.



*Heavenly Meditations,*

have made; but thou who hast made the hands of men.

*q* Psal. 115. 4. The Idols of the Nations are silver and gold, even the workes of mens hands; so not hee which made man. All the gods of the people are idols: but the Lord made the Heavens.

Let those gods which make not the Heavens, and the earth, perish from the earth, and from under these Heavens: but let both Heaven and Earth praise him: which created both earth and Heaven, Amen.

## C H A P. 33.

*A confession of Mans wretchednesse.*

**V** Ho is like unto thee, O Lord, among the gods, who is like unto thee, so glorious in holinesse, fearefull in prayes, doing wonders! Lord

*Exod. 15.  
11.*

1. Booke 171 Chap. 33.  
*written by Sr. Augustine.*

was it ere I knew thee, O true  
light<sup>b</sup>, long was it ere I knew  
thee.

<sup>b</sup> Iohn 1. 4. 9.

There was a great and darke  
cloud before my vaine eyes: so  
that I could not behold the Sun  
of Righteousnesse, nor the light  
of the truth.

I, a childe of darknesse<sup>c</sup>, was  
wrapped in darknesse, I loved  
darknesse, because I knew not  
the light. Blinde I was, and I  
loved blindnes: after darknesse  
I followed through darknesse.

<sup>c</sup> 1 Theſ. 5. 5

Who brought mee thence,  
where I blinde wretch, fate in  
darknesse, and in the shadow of  
death<sup>d</sup>? Who tooke me by the  
hand, to lead mee out? What  
was he which inlightned me? I  
sought him not, yet sought hee  
me out: I called him not, but he  
called me. What was he? Even  
thou it was, O Lord my God<sup>e</sup>,  
pittifull and mercifull<sup>f</sup>, even  
thou Father of mercies<sup>g</sup>, and  
God

<sup>d</sup> Luk. 1. 7. 8.

<sup>e</sup> Psal. 7. 1. 3.

<sup>f</sup> even Psal. 86. 15.

<sup>g</sup> 2 Cor. 1. 3.

*Heavenly Meditations,*

God of all comfort. Even thou  
it was, my Lord God most ho-  
ly<sup>b</sup>, whom I confesse with all  
mine heart praising thy Name.

<sup>b</sup> Rev. x. 5.

I sought not thee, yet thou  
soughtest me; I called not up-  
on thee, but thou calledst mee.  
For thou hast called mee by  
thine owne Name. With

<sup>i</sup> Psal. 18. 13.

mightie voyce thou hast thun-  
dered: from above into the in-  
ward eare of mine heart, saying

<sup>k</sup> Gen. 1. 3.

Let there bee light<sup>k</sup>, and light  
was made: in so much as the  
great cloud vanished away, and  
the darke mist which had cove-  
red mine eyes melted, whereby  
I saw thy light, and knew thy  
voyce, and said:

O faithful Lord, thou art my  
God! which brought mee out  
of darknesse<sup>m</sup>, and from the  
shadow of death, and hast cal-  
led mee into thy wonderful  
light, so that now I see, thanke  
to thee my enlightner therefore

And

<sup>i</sup> Psal. 7. 1. 3.

<sup>m</sup> Luk. 1. 79.

1. Booke 173 Chap. 33.  
*written by S. Augustine.*

And I look'd backe, and saw  
the darknesse wherein I had  
bin, and the darke dungeon,  
wherein I had lien, whereat I  
trembled, was afraid, and utte-  
red these words;

Woe, woe worth the darke-  
nesse wherein I lay; woe woe  
to that blindnesse in which I  
could not see the light of Hea-  
ven: woe, I say, to mine old  
ignorance, when I knew not  
thee O Lord: how do I brow  
beate I thanke thee, O mine en-  
lightner, O my Saviour, O I  
thanke thee for enlightning me;  
whereby I know thee.

Late it was ere I knew thee,  
O ancient Truth; late he was  
ere I knew thee, O eternall  
Truth. Thou wert in the light,  
and I was in darknesse: I knew  
thee not, because I could not  
be enlightned, but by thee, and  
without thee there is no light.

Thou wert the light, and I was  
in darkness: Thou wert the light, and I was  
in darkness.

John 1. 9.

Luk. 3. 1. 6.

John 1. 4. 6.

John 9.

*Heavenly Meditations.*

## CHAP. 34.

*A consideration of Gods  
Majestie.*<sup>a</sup> Lev. 11. 14.  
15.**O** God most Holy<sup>a</sup>, of in-  
estimable Majestie, God of<sup>b</sup> Deut. 10. 17Gods<sup>b</sup>, and Lord of Lords,<sup>c</sup> Eccl. 43. 9.

who art most wonderfull; and

canst neither bee conceived by  
thought<sup>b</sup>, nor expressed by<sup>d</sup> Eccl. 43. 30word<sup>d</sup>; of whom all the An-  
gels in Heaven doe stand infearc; whom all the dominat-  
ions and thrones doe adore<sup>e</sup> Rom. 3. 11.and at whose presence all po-  
wers doe shake; whose might

and wisdom is infinite; who

<sup>f</sup> Psal. 11. 1.

upon nothing hast laid the

foundation of the earth<sup>f</sup>, and<sup>g</sup> Psal. 33. 7.

gatherd the waters of the sea to-

<sup>h</sup> 2 Cor. 6.

gether in the aire as in a bott.

<sup>i</sup> Lev. 11. 44.**O** Lord most mightie<sup>h</sup>, most<sup>k</sup> 1 Sam. 2. 23holie and puissant<sup>k</sup>, God of al<sup>l</sup> Lev. 32. 27.flesh<sup>l</sup>, at whose presence hea-<sup>m</sup> Psal. 104.ven and earth doe file<sup>m</sup>, and

7. 8.

1. Booke 175 Chap. 34.

*written by St. Augustine.*

at whose beck all the elements  
doe obey; let all thy creatures  
worship and prayse thee <sup>n</sup>.

<sup>n</sup> Psal. 148. 1.

And I the Son of thine hand-  
maid o, through thy faith doe  
bow the necke of mine heart  
under the feete of thy Majestie,  
yelding thee most humble  
thanks for vouchsafing of thy  
mercie to enlighten me, O true  
light p. O holy light, O wondrous  
derfull light, which in lightnest  
not only every man that com-  
meth into this world q, but also  
the eyes of the Angels in Hea-  
ven.

<sup>p</sup> Iohn 1. 4.

<sup>q</sup> Iohn 1. 9.

Lo, I see now, thanks to thee;  
Loe, I see the light of Heaven;  
the light some Beames of thy  
countenance doe now shine  
upon the eyes of my minde, and  
comfort all my bones.

Oh that it were fully made  
perfect within mee! O Father  
of light, increase it; increase  
I pray thee, that light which

<sup>r</sup> Iam. 1. 8.

I 2 shineth

1. Booke 176 Chap. 34

*Heavenly Meditations.*

Shineth upon mee; enlarge it,  
yea, doe thou enlarge the same,  
I beseech thee.

What is this I feele? what fire  
is this which warmeth mine  
heart? What light is it which  
spreadeth out such glorious  
beames upon my minde?

O fire which alway burnest,  
and art never quenched, set me  
on fire! O light which alway  
shinest, and art never dimmed,  
inlighten me! Would to God  
I were inflamed by thee.

O Sacred fire, how sweetly  
dost thou burn! how secretly  
dost thou shine! how desirous  
bee they still to burne, whom  
thou inflamest?

Woe to them whom thou  
dost not inflame. And woe to  
to them whom thou dost not  
inlighten: O true light, light-  
ning the whole World with  
thy light.

Woe to the blinde eyes that  
behold

1. Booke 177 Chap. 34

*written by St. Augustine.*

behold not thee, the Sonne  
which giveth light: both to  
Heaven and Earth: woe to the  
dazeling eyes, which cannot see  
thee: woe to the eyes which  
turne aside and will not see the  
veritie: and woe to the eyes  
which will not turne aside from  
regarding vanitie. For the eyes  
that are used to the darknesse,  
cannot looke directly upon the  
beames of the most glorious  
truth<sup>u</sup>, neither can they judge  
of the light, whose dwelling is  
in darknesse. For they see no-  
thing but darknesse, they love  
and allow of darknesse, and go-  
ing from darknesse to dark-  
nes, they know not where they  
fall. Miserable are they which  
forgoethey wot not what: but  
more miserable are they which  
know what they lose, which fall  
with open eyes, and goe downe  
quicke x into the pit of Hell.

O most happie light, whom

I 3 none

<sup>c</sup> Psal. 119. 37

<sup>u</sup> Iohn. 3. 19

<sup>x</sup> Numb. 16.

30.



*Heavenly Meditations.*

none see but they which have  
pure eyes : blessed are the pure  
of heart, for they shal see God.  
O purging vertue, purge me ;  
heal the sight of mine eyes, that  
with a sound sight I might be-  
hold thee, whom none but such  
as have pure eyes can behold.

y Mat. 5. 8.  
z Psal. 51. 7.

I beseech thee, O light, unap-  
proachable<sup>a</sup>, take away by thy  
Glorious Beames the scales  
which a long time have dim'd  
the sight of mine eyes, that sted-  
fastly I may behold thee, and  
see light in thy light<sup>b</sup>.

a 1 Tim. 6. 16

b Psal. 36. 9.

Thanks bee to thee, O my  
light<sup>c</sup>, loe I see now, O Lord,  
I beseech thee, inlarge thou my  
sight : open mine eyes<sup>d</sup> that I  
may see the wonders of thy  
Law; who art terrible out of  
thy Holy places<sup>e</sup>.

c Mic. 7. 8.

d Psal. 119.  
18.

e Psal. 8. 35.

Loe, thanks to thee my light,  
I see now, yet through a glasse  
darkely f. But when shall I see  
thee face to face g ? When  
comes

f 1 Cor. 13. 12  
g Rev. 22. 4.

1. Booke 179 Chap. 35.  
*written by S<sup>c</sup>. Augustine.*

comes that day of gladnesse  
and joy <sup>h</sup>, wherein I shall enter  
into the place of thy wonderfull  
tabernacle<sup>i</sup>, even to the glorie  
of God, that I may see thee face  
to face <sup>k</sup>, and be satisfied in de-  
fire l?

<sup>h</sup> Cant. 8. 11.

<sup>i</sup> Psal. 43. 4.

<sup>k</sup> Rev. 1. 4.  
<sup>l</sup> Psal. 42. 2.

CHAP. 35.

*The longing and thirst of the  
Soule after God.*

**A**S the Hart brayeth for the  
rivers of water <sup>a</sup>: so panteth  
my soule after thee, O God.

<sup>a</sup> Psal. 42. 1.

My soule thirsteth after thee,  
God, the well of life <sup>b</sup>: when  
shall I come and appeare before  
thy presence <sup>c</sup>?

<sup>b</sup>

<sup>b</sup> Psal. 36. 9.

<sup>c</sup> Psal. 42. 2.

O fountaine of life <sup>d</sup>, O veine  
of living waters: when shall I  
come unto that water of Thy  
sweetnesse out of a desert, wilde  
and warry Land: that I may see  
thy power and thy glory, and

<sup>d</sup> Psal. 36. 9.

I 4

quench

*Heavenly Meditations,*

quench my thirst through the waters of thy mercy?

I thirst Lord; Thou art the Well of life<sup>e</sup>, O fill me: I thirst Lord, I thirst even for thee the living God<sup>f</sup>. O when shall I come, and appeare before Thy presence!

Thinkest thou that I shall see that day? I say that day of gladnesse and joy<sup>g</sup>, that day which the Lord hath made<sup>h</sup>, for us to rejoyce and be glad therein.

O! that is a glorious and goodly day, lasting ever, never at an end<sup>i</sup>, wherein I shall heare the voyce of joy<sup>k</sup>, and thanksgiving: when I shal heare it said, Enter into thy Masters joy<sup>l</sup>; Enter into that everlasting joy, into the house of the Lord thy God, whereas great things be<sup>m</sup> and unsearchable, and marvelous things without number: Enter into the joy without sorrow<sup>n</sup>, containing everlasting joy<sup>o</sup>,

<sup>e</sup> Psal. 36.9.

<sup>f</sup> Psal. 42.2.

<sup>g</sup> Cant. 3.11.

<sup>h</sup> Psal. 118.24

<sup>i</sup> Rev. 21.25.

<sup>k</sup> Rev. 19.1.

<sup>l</sup> Mat. 25.21.

<sup>m</sup> Esa. 51.12.

<sup>n</sup> Iob 5.9.

<sup>o</sup> Rev. 7.15.

1. Booke 181 Chap. 35.  
*written by St. Augustine.*

joy, whereas every good thing  
is p, and no evil at all: whereas  
every thing which thou would-  
dest have is, and nothing which  
thou wouldst not have.

p 1 Cor. 2.9.

There shall be the living life, q  
the sweet life, the lovely life, the  
life alway to be thought upon.  
There shall bee neither enemy  
to assault, nor inticement to  
carry away; but soveraigne  
and sure securitie, and secure  
quietnesse, and quiet joyfulness,  
and joyfull blessednesse, and  
blessed everlastingnesse, and  
everlasting happinesse, and the  
happy Trinitie, and Unitie of  
Trinitie, and Deitie of Unitie,  
and blessed sight of Deitie r,  
which is the Masters joy s.

r 1 Cor. 13.

14.

s Mat. 25. 11.

O joy above joy! O joy sur-  
passing all joy! beside which  
there is no joy, when shall I en-  
ter into thee, that I may see my  
God t, who dwelleth in Thee!  
I will goe thither and behold

t Rev. 12. 4.

I 5.

this

*Heavenly Meditations,*

this marvellous vision.

But what keeps me backe?  
 Alas, that my freedom must  
 yet longer be kept from me. O  
 nipping sorrow, how long shall  
 it bee said to me, Where is thy  
 God<sup>n</sup>? how long shall it bee  
 said to mee, Waite, and waite  
 againe? And now, Lord, what  
 waite I for<sup>x</sup>? doe not wee, O  
 Lord, my God<sup>y</sup>, waite for the  
 Saviour<sup>z</sup>, even our Lord Iesus  
 Christ, who shall change our  
 vile bodie, that it may bee fa-  
 shioned like unto his glorious  
 bodie? Wee looke when the  
 Lord will returne from the  
 bride-house, to bring us unto  
 his marriage<sup>a</sup>.

Come Lord Iesus<sup>b</sup>, come  
 quickely. Come Lord Iesus  
 Christ, come and visite us in  
 peace; come and deliver us out  
 of prison<sup>c</sup>, that with perfect  
 hearts wee may rejoyce in thy  
 presented; O come Iesus our  
 Savi-

<sup>a</sup> P<sup>a</sup>l. 42. 3.

<sup>x</sup> P<sup>a</sup>l. 30. 7.

<sup>y</sup> P<sup>a</sup>l. 7. 1. 3.

<sup>z</sup> Phil. 3. 20.

<sup>a</sup> Mat. 22. 2.

<sup>b</sup> Rev. 22. 17.

<sup>c</sup> E<sup>a</sup>. 42. 7.

<sup>d</sup> P<sup>a</sup>l. 42. 2.

1. Booke 183 Chap. 35.  
written by St. Augustine.

Saviour: thou whom all nations doe so long for, shew thy face, and we shall be safe. O my light, and my redeemer, come bring my soule out of prison, that I may praise thy holy Name.

How long shall I wretch be tossed in the foulds of my mortalitye, crying unto thee O Lord, and yet cannot be heard! O Lord, hearken how I cry unto thee out of this great sea; and bring me unto the haven of everlasting happinesse.

Blessed are they who having passed out of the perill of this sea, have found grace to arrive before thee the safest harbour. Yea, blessed are they indeed, who have escaped from sea to shore; from exile to their countrye; from prison to the palace; enjoying their wished rest.

Blessed art they, who being crowned

e Phil. 3. 30.

f Ioh. 1. 4. 9.

g Iob 19. 25.

h Psal. 42.

i Heb. 11. 13.

k Rev. 7. 15.

*Heavenly Meditations,*

1 Rev. 2. 10. crowned with the garland of  
endlesse glory<sup>l</sup>, which in this  
world they sought for by ma-  
ny tribulations<sup>m</sup>, doe now joy  
in Rev. 2. 1. 4. and rejoyce everlastingly<sup>n</sup>.

O happy indeed, yea three  
and foure times happy are they  
which quite delivered from all  
o Rev. 14. 13. miseries o, doe possesse the  
p Mat. 25. 34. kingdome of honour<sup>p</sup>, and are  
sure of the uncorruptible crown  
q 1 Pet. 5. 4. of glory<sup>q</sup>.

r 1 Pet. 1. 4. O everlasting kingdome, O  
kingdome without end,  
whereas light is, which alway  
f Rev. 21. 23. lasteth<sup>r</sup>, and the peace of God  
e Phil. 4. 7. that passeth all understanding,  
in which the soules of the saints

u Rev. 14. 13. do rest<sup>u</sup>, & whereas everlasting  
joyes shall be upon their heads,  
where they shall obtaine joy  
and gladnesse, and sorrow and  
mourning shall flie away<sup>x</sup>. O

x Esa. 35. 10. what a glorious kingdome is it,  
where all thy Saints doe reigne  
y 2 Tim. 2. 13 with thee<sup>y</sup>, O Lord, clothed  
with

*written by S<sup>r</sup>. Augustine.*

with light as with a garment <sup>z</sup>,  
 having the crowne of precious  
 stones upon their heads!

<sup>z</sup> Psal. 104. 2.

O Kingdome of everlasting  
 blisse, where thou God the  
 hope of the godly <sup>a</sup>, and the  
 Diadem of glory, art seen of thy  
 Saints face to face <sup>b</sup>, rejoicing  
 them on all sides with thy peace,  
 which passeth all understan-  
 ding <sup>c</sup>.

<sup>a</sup> 1 Tim. 1. 1.<sup>b</sup> 1 Cor. 13.  
12.

There comfort endlesse <sup>d</sup>,  
 mirth without mourning;  
 health without sicknesse; way  
 without wearisomesse; light  
 without darkenesse; life with-  
 out death; and all goodnesse  
 without any evill is.

<sup>c</sup> Phil. 4. 7.  
<sup>d</sup> Esai. 35. 10.

There youth never commeth  
 to age, life dieth not, beauty pa-  
 leth not, love cooleth not, health  
 decaieth not, joy withereth not.

There neither paine is felt <sup>e</sup>;  
 neither groning heard; neither  
 sadnesse seene: there alway they  
 enjoy pleasure; and evill there  
 is

<sup>e</sup> Rev. 7. 19.



1. Booke 186 Chap. 35.  
*Heavenly Meditations,*

is never feared. Because happi-  
nesse is there enjoyed, which  
to see the face of the Lord  
Hosts for evermore.

f Rev. 3. 4.  
g Psal. 48. 8.

Wherefore happie are they  
whom God hath fetched out of  
this wretched life, unto so great  
joyes. Unhappie are we which  
saile through the waves of  
this sea, and by these dangerous  
gulfes. Unhappy, I say, are we  
whose life is in banishment,  
and whose way is perilous, we  
continue as yet in the streames  
of water, sighing after thee the  
haven of the sea.

h Heb. 11. 14.  
i Iob 7. 1.

O our country, O our quiet  
country, we ken thee as farre off,  
wee salute thee out of this sea,  
we sigh after thee out of this  
vale, and with teares we ruge  
hard to come unto thee, O

m Psal. 42. 1.

Christ, God of God, the hope  
of mankinde, our strength and  
refuge, whose brightnesse doe  
inlighten our eyes as farre off, as  
the

n Ioh. 8. 42.  
o 1. Tim. 1.

*written by Sc. Augustine.*

the beame of the sea starre doth  
in the darke clouds of the ra-  
ging sea, that wee may bee di-  
rected unto thee the haven of  
rest.

O Lord, with thy right hand  
gouverne thou our ship by the  
sterne of thy crosse, that we pe-  
rish not in the waves, and that  
the tempest of water drowne  
us not, nor the deepe swallow  
us up: but with the hooke of  
thy crosse draw us backe unto  
thee our onely comfort, whom  
wee behold as farre off, as the  
morning starre, almost with  
weeping eyes, looking for us  
upon the shore of the celestiall  
countrie.

Behold we whom thou hast  
redeemed p, we I say thy bani-  
shed as yet q, whom thou hast  
redeemed with thy pretious  
blood r, cry unto thee; Hearc  
us, O God of our Salvation, the  
hope of all the ends of the  
earth,

p Esa. 35. 102

q Heb. 11. 14

r 1 Pet. 1. 18.

*Heavenly Meditations,*

earth, and of them that are fane  
off in the sea<sup>s</sup>.

Ep<sup>h</sup>al. 6. 5.

We abide in the trouble some  
sea, and thou standing upon the  
shore beholdst all our dangers:  
O save us, we pray thee, for thy  
Names sake<sup>t</sup>.

<sup>t</sup> Psal. 44. 26.

Give us grace, O Lord, among  
these dangers to hold and keep  
such a course, that each perill  
escaped, wee may come safe  
unto the Haven both with  
shippe and merchandise. A.  
men.

## C H A P. 36.

*Againe touching the glorie of  
our celestiall country.*

**W** Herefore when we shall  
come to Thee the Well  
of wisdom, unto thee the la-  
sing light, unto thee the light  
which cannot be extinguished,  
so that wee may see thee, not  
through a glasse darkely<sup>a</sup>, but  
face

<sup>a</sup> 1 Cor. 13. 12

*written by St. Augustine.*

face to face, then shall our desire  
 be satisfied. For there shall bee  
 nothing without us to be wi-  
 shed for, but thou, O Lord, the  
 soveraigne goodnesse <sup>b</sup>; who  
 wilt bee the reward of the blef-  
 sed, the Diadem of their glory,  
 and the everlasting joy upon  
 their heads <sup>c</sup>, bringing peace un-  
 to them both inwardly and  
 outwardly in thy peace which  
 passeth all understanding <sup>d</sup>.  
 There we shall see thee <sup>e</sup>, love <sup>e</sup>  
 thee, and praise thee.

In thy light we shall see light:  
 for with thee is the well of life <sup>f</sup>:  
 and in thy light wee shall see  
 light.

And what manner of light?  
 A light unmeasurable, a light  
 without bodie, uncorruptible,  
 incomprehensible, a light which  
 faileth not <sup>g</sup>, a light unquench-  
 able, unapproachable <sup>h</sup>, uncreate,  
 a true light, an heavenly light;  
 which lighteneth the eyes of  
 Angels,

<sup>b</sup> Iam. 1. 17.<sup>c</sup> Esa. 35. 10.<sup>d</sup> Phil. 4. 7.<sup>e</sup> 1 Cor. 13. 14.<sup>f</sup> Psal. 36. 9.<sup>g</sup> Esa. 35. 10.  
<sup>h</sup> 1 Tim. 6. 16.

*Heavenly Meditations,*

Angels, which confirmeth the strength of the righteous, which is the light of lights, and the fountaine of life <sup>k</sup>, which is none other thing, but even thou, O Lord my God!

1 Psal. 7. 1.

For thou art the light in which light we shall see light<sup>m</sup>, that is thy selfe in thy selfe in the brightnesse of thy countenance, when wee shall see thee face to face<sup>n</sup>.

n 1 Cor. 13. 12

What is it to see thee face to face, but even, as the Apostle saith <sup>o</sup>, To know even as I am knowne: to know thy truth and thy glory?

o 1 Cor. 13. 12

To know thy face is to know the power of the Father; the wisdom of the Son; the mercie of the holy Ghost; and the single and simple essence of the glorious Trinity.

For to see the face of the living God <sup>p</sup>, is the chiefest happiness, the joy of Angels, and of

p Mat. 16. 16

all

*written by St. Augustine.*

all Saints <sup>q</sup>, the reward of eternall life <sup>r</sup>, the glorie of the spirits <sup>s</sup>, everlasting joy <sup>t</sup>, the crowne of glorie <sup>u</sup>, the garland of felicitie <sup>x</sup>, rich tranquillitie <sup>y</sup>, the goodly peace <sup>z</sup>, inward and outward delectation <sup>a</sup>, the Paradise of God <sup>b</sup>, Celestiall Jerusalem <sup>c</sup>, the blessed Life <sup>d</sup>, perfect Happinesse <sup>e</sup>, the joy of perpetuities, the Peace of God, which passeth all understanding <sup>f</sup> 
<sup>q</sup> Mat. 25. 31.  
<sup>r</sup> 1 Sam. 1. 12.  
<sup>s</sup> Rom. 8. 18.  
<sup>t</sup> Esai. 35. 10.  
<sup>u</sup> Rev. 2. 10.  
<sup>x</sup> 1 Cor. 9. 24.  
<sup>y</sup> Heb. 3. 18.  
<sup>z</sup> Rev. 14. 13.  
<sup>a</sup> Revel. 7. 15.  
<sup>b</sup> Luk. 23. 43.  
<sup>c</sup> Gal. 4. 26.  
<sup>d</sup> Gal. 6. 8.  
<sup>e</sup> Esai. 35. 10.  
<sup>f</sup> Phil. 4. 7.

This is full happinesse indeed and all the glory of man, even to see the face of his God <sup>g</sup>: to see him that made Heaven and Earth <sup>h</sup>: to see him that hath made man <sup>i</sup>, that hath saved man <sup>k</sup>, that hath Glorified man <sup>l</sup>. 
<sup>g</sup> 1 Cor. 13. 12.  
<sup>h</sup> Gen. 1. 1.  
<sup>i</sup> Gen. 1. 26.  
<sup>k</sup> Phil. 3. 20.  
<sup>l</sup> Rom. 8. 30.

Man shal see God in knowing him; like him in loving him: and prayse him in possessing him. For hee shall bee the heritage of his people <sup>m</sup>, of his holy people, of the people whom

<sup>m</sup> Psal. 28. 9.

*Heavenly Meditations,*

Gal. 3. 13. whom he hath redeemed. He shall be the possession of their felicitie, he shall be the reward, and recompence of their hope.  
 Gen. 15. 2. I will be saith he °, thine exceeding great reward. For great things be seene a great Person.

In good sooth, O Lord my God, thou art much greater than all gods, and thy reward is exceeding great.

Neither art thou great, and thy reward little: but as thou art great, so is thy reward great. For thou art not one thing, and thy reward another.

But thou thy selfe art exceeding great; thou thy selfe art an exceeding great reward:

Thou thy selfe art both the crowne and the crowner: the promise, and the promiser: the gift, and the giver: the rewarder, and the reward of everlasting blisse.

Thou

*written by Sr. Augustine.*

Thou art then the Crowner,  
and the Crowne, O my God,  
and the Diademe of mine honour  
adorned with Glorie, the  
brightnesse comforting, the  
light renewing, thy glorie adorning,  
my great hope, the desire,  
and thing desired <sup>u</sup> from the  
heart of all saints.

Thy fight therefore is all the  
recompence, all the reward, all  
the joy which we looke for.

For this is eternall life; this I  
say, is thy wisdome: this is  
eternall life <sup>x</sup>, that wee know  
thee to be the onely true God,  
and whom thou hast sent Jesus  
Christ.

So that when wee shall see  
thee <sup>y</sup> the onely true God <sup>z</sup>, living <sup>a</sup>,  
Almightie <sup>b</sup>, Simple, Invisible <sup>d</sup>,  
who can neither be contained <sup>e</sup>,  
nor comprehended <sup>f</sup>; and thine onely  
begotten Sonne <sup>g</sup>, of one substance  
with thee <sup>h</sup>, and coeternall, even  
Jesus

<sup>y</sup> 1 Cor. 13.

<sup>z</sup> 12.

<sup>a</sup> Deut. 6. 4.

<sup>b</sup> Mat. 16. 16.

<sup>c</sup> Gen. 35. 11.

<sup>d</sup> Psal. 86. 10.

<sup>e</sup> Col. 3. 15.

<sup>f</sup> Job 25. 8.

<sup>g</sup> 1 Cor. 3. 2. 18.

<sup>h</sup> John 3. 16.

<sup>i</sup> Heb. 1. 2.

<sup>j</sup> Heb. 13. 8.



*Heavenly Meditations,*

1 Rom. 1. 1. Jesus Christ our Lord<sup>k</sup>, whom  
1 Iohn 6. 29. thou didst send into the world  
 for our salvation in the power  
 of thy holy Spirit: three Per-  
m Mat. 3. 16. sons<sup>m</sup>, and but one in sub-  
n Lev. 11. 44. stance: an holy<sup>n</sup>, and God  
o Esai. 37. 16 alone<sup>o</sup>, beside whom there is  
p Deut. 33. 26 no God<sup>p</sup>, then wee shall have  
 what now wee seeke, namely,  
 eternall life<sup>q</sup>, everlasting glo-  
q Gal. 6. 4 ry<sup>r</sup>, which thou hast prepared  
 for them which love thee<sup>r</sup>, and  
 laid up for them that feare thee  
r Psal. 35. 19.: and wilt give to them which  
 seeke thee<sup>n</sup>, I say, which con-  
s Psal. 24. 6. nually do seeke thy face.

And thou, O Lord my God  
 which didst take me out of my  
 mothers bowels<sup>s</sup>, which re-  
 commended me into thy hand,  
 suffer mee not any more, I be-  
 seech thee, to bee distracted  
 on every side; but bring me  
 from outward things unto in-  
 nesse: and from my selfe  
 thee, that mine heart may alwa-

1. Booke 195 Chap. 36.

*written by S. Augustine.*

say unto thee, My face hath  
sought thee out: Lord I will  
seeke thy face, the face of the  
Lord of hosts, wherein all the  
everlasting glory of the Saints  
consisteth.

The sight whereof is eternall  
life, and the everlasting glory  
of the Saints.

Wherefore let mine heart re-  
joyce, that it may feare thy  
Name. Let the heart of such as  
seekethe Lord<sup>a</sup>, rejoyce: but  
much more the heart of such as  
finde him.

For if there be joy in seeking,  
how great shall bee the joy in  
finding? wherefore I will alway  
earnestly seekethe thy face, yea un-  
ceasingly will I seekethe same,  
if haply the gate and doore of  
righteousnesse may bee opened  
unto me, that I may enter into  
thy Masters joy. This is the  
gate of the Lord, the righte-  
ous shall enter thorough the  
same.

CHAP.

I. Booke 196 Chap. 37.  
Heavenly Meditations,

CHAP. 37.

*A Prayer unto the Holy  
Trinitie.*

<sup>a</sup> Mat. 3. 16.

**O** Blessed Trinitie, Three  
coequall and coeternall  
Persons, one <sup>b</sup>very <sup>c</sup>God, Fa-  
ther <sup>d</sup>, Sonne <sup>e</sup>, and the Holy  
Ghost <sup>f</sup>, which alone inhabitest  
the Eternitie <sup>g</sup>, and the Light  
that no man can attaine unto,  
who hast made the earth by  
thy Power <sup>i</sup>, and rulest the  
world by thy Wisdome.

<sup>k</sup> Esai. 6. 3.

Holy, holy, holy <sup>k</sup>, Lord  
God of Hosts, dreadfull and  
mightie <sup>m</sup>, and righteous, and  
mercifull <sup>o</sup>, and wonderfull,  
who art to be prayed <sup>q</sup>, and to  
be loved <sup>r</sup>.

<sup>l</sup> Deut. 7. 21.

<sup>m</sup> Ex. d. 20. 5.

<sup>n</sup> Psal. 1. 19. 5.

<sup>o</sup> Exod. 34. 6.

<sup>p</sup> Psal. 8. 1.

<sup>q</sup> Exod. 15.

<sup>r</sup> Deut. 6. 5.

<sup>s</sup> Deut. 6. 3.

<sup>t</sup> Luk. 3. 21.

One God <sup>u</sup>, three Persons,  
one Essence, Power, Wisdome,  
Goodnesse, and one undivided  
Trinitie: I Open mine eyes  
call unto thee, the gate of  
thy mercie.

CHAP.

1. Booke 197 Chap. 37.

written by St. Augustine.

teousnesse<sup>u</sup>, and when I am <sup>a</sup> Psal. 118.8  
come in, I will praise the Lord.

Loe, most honourable house-  
holder, I a poore begger knock  
at thy doore; command the  
doore to bee opened unto mee  
which knocke, who hast said<sup>x</sup>, <sup>x</sup> Mat. 7.5.  
Knocke and it shall be opened.

For doubtlesse the groanes of  
my pained bowels, and the crie  
of the teares of mine eyes  
knock at thy gate, O most mer-  
cifull Father.

O Lord, my whole desire is  
before thee<sup>y</sup>, and my sighing y Psal. 138.9.  
is not hid from thee.

O Lord, hide thy face no  
longer from me<sup>z</sup>, neither cast <sup>z</sup> Psal. 27.9.  
thy servant away in displeasure.

Most mercifull Father, heare  
the complaint of thy Son, and  
reach him thine helping hand,  
that it may bring me out of the  
horrible pit<sup>a</sup>, out of the lake of <sup>a</sup> Psal. 40.3.  
misericie, and from the myrie  
clay, that I perish not in the

K

sight

*Heavenly Meditations,*

fight of thy pittifull eyes, and  
in the presence of thy bowels  
of mercie: but may escape unto  
thee my Lord God <sup>b</sup>, that I  
may see the riches of thy King-  
dome, and evermore behold  
thy face <sup>c</sup>, and sing prayſes to  
thine holy Name.

<sup>b</sup> Psal. 71. 1.

<sup>c</sup> 1 Cor. 13.  
12.

O Lord, which doſt won-

<sup>d</sup> Psal. 72. 18.

derous things <sup>d</sup>, comfortest  
mine heart through the remem-  
brance of thee, and inlightnest  
my youth, caſt me not off in the  
time of mine age <sup>e</sup>, but rejoyce

<sup>e</sup> Psal. 71. 9.

all my bones, and renew  
my ſtrength like  
the Eagles.

**FINIS.**



*Heavenly Meditations,*

fight of thy pittifull eyes, and  
in the presence of thy bowels  
of mercie: but may escape unto  
thee my Lord God <sup>b</sup>, that I  
may see the riches of thy King-  
dome, and evermore behold  
thy face<sup>c</sup>, and sing prayſes to  
thine holy Name.

<sup>b</sup> Pſal. 7. 1.

<sup>c</sup> 1 Cor. 13.  
12.

O Lord, which doſt won-  
derous things <sup>d</sup>, comforteſt  
mine heart through the remem-  
brance of thee, and in lightneſſe  
my youth, caſt me not off in that  
time of mine age<sup>e</sup>, but rejoyce

<sup>e</sup> Pſal. 71. 9.

all my bones, and renew  
my ſtrength like  
the Eagles.

**FINIS.**

A  
RIGHT CHRISTIAN  
TREATISE,

*Entituled*

S<sup>t</sup>. AVGVSTINES  
PRAYERS.

Published in more ample sort than  
*yet hath beene in the English tongue: purged*  
from divers superstitious Points, and  
*adorned with manifold places*  
of the S. SCRIPTURE:

By THOMAS ROGERS.

Whereunto is annexed Saint

AVGVSTINES

PSALTER.

Translated and quoted by the same

THO. ROGERS.

---

1 Thes. 5. 17.

*Pray, continually.*

---

LONDON,

Imprinted by F. K. for the Company of  
STATIONERS. 1635.



2. ALVAR LINE3

THE V L I S E

RIGHT CHRISTIAN

A



## *To the Christian Reader, S.*

**I**N this place both to  
satisfie thee (beloved)  
and that thou also the  
better mayest (if it  
please thee) answer  
mine aduersaries, I thinke it my part  
to shew the reasons of my transla-  
ting, correcting, and adorning this  
Booke. For some perhaps to translate  
that which is once done already,  
will thinke it vanitie, to amend that  
which no godly man would ever en-  
terprise to correct, will judge it pre-  
sumption, and to adorne that which  
was (though often imprinted) yet  
never so put forth, will deeme it cu-  
riostie. And so I shall bee counted  
vaine for my translating, over bold  
for my correcting, and very curious  
for my quoting this booke. It stands  
nec therefore upon to shew the.

## The Preface

causes of doing what I have done: wherein I will bee the more briefe, because else-where a I have some-what touched the generall points: and what there I have spoken, hath apt relation unto this place.

a In the Epi-  
stle dedica-  
torie before  
S. Augustines  
private talke  
with God:  
also in the  
second Epi-  
stle before:  
the imitari-  
on of Christ.  
Causes why  
this Booke  
was transla-  
ted, being in  
English be-  
fore.

And first for my translation, to overpasse in silence the well acceptation of Saint *Augustines* private talke with God, by the godly zealous, for whose sake I did bestow my paines, and the approbation of the same by y<sup>e</sup> honorable of famous memorie M. *secretary Wilson*, for whose judgment sake chiefly, which I knew was very learned and sound, I chose him to be a Patron thereof, sufficient causes both to encourage me to goe forward, and to cleare me from all suspicion either of vanitie, presumption, or curiositie for doing as I have done, I say, the rather I put this booke into English, for that I saw the other, before in our Vulgar tongue (whosoever was the translator of the same, or what coppie soever the Printer followed) was very unperfect; as by comparing this my translation with the other in English,

*unto the Reader.*

lish, and both with the Latine copy may easily appeare. And therefore that neither the aduersarie might have just occasion to carpe, nor the Godly to complaine; henceforth, that it is not perfected, I thought good, faithfully to translate the same. Furthermore, were nothing at all (as more than halfe was) left out, yet good cause I had to translate it, both because of the errors therein contained, which were necessarily to be corrected, and of the manifold sentences of Holy Scripture comprehended therein which were needfull to be quoted. So that both that the Godly might not be either affected, or offended by the one, and that many might be allured to read, and in reading confirmed by the other, I tooke the translation thereof upon me: for otherwise neither could the faults bee rightly amended, nor the places duely applied.

Secondarily, my correcting of Causes of this booke, I have hope no good man will mislike. For I did it not rashly of presumption, but with the

correcting  
this booke.

## The Preface

testimony of a good conscience, with the warrant of God his Word, and after the example too of such, who for doing the like are not dispraised. For if the Spirit of God

command us, *To try every spirit,*

*b* 1 Iohn 4. 1

*to try all things, and to keepe that which is good,*

*c* 1 Thes. 5.

*edification,* not unto the destruction

21.

of soules; and if both those noble

*d* 1 Cor. 14.

26.

and good men of Berea, did examine the Doctrine even of the Apostles

themselves, and divers godly men

*e* A. 17. 10.

in our age have tried, and purged the writings of other men, and that to the great benefit of the Church, and their owne commendation: I

trust I am not blame-worthie for trying, and for choosing that which good is, and refusing that which either might infect, or be offensive to the godly; but should doe very ill, both against God, against man, and against my conscience too, if I did not so; having both so holy a

Commander to obey, and so worthy examples to imitate. Again by the censure even of any indifferent judge, I may with a good, and better

ter

unto the Reader.

ter Authoritie either quite omit, or  
Christianly convert that which is  
ill unto good purpose, than some evil  
disposed persons either altogether  
leave out, or wickedly change that  
which good is to the ingrafting of ill  
opinions, as did both *Jo. Baptista  
Ficklerus* a Papist, in his handling  
that booke intruded, *De jure Magi-  
stratus in Subditos*: & also, *Jo. de Alos*  
another Papist, in corrupting the  
holy Psalmes of *David*, and apply-  
ing them most sacrilegiously unto  
the *Virgin Mary*. And thus briefly  
for my correction in generall.

Now furthermore would bee <sup>What things</sup>  
shewed particularly what I have  
corrected, how I have corrected the  
same, and why. The places which  
I have corrected, be either manifest-  
ly erroneous, or escapes unwittingly  
(for so charitie and circumstances  
will me to judge) committed.

Of the former sort bee prayers <sup>Faults mani-</sup>  
which tend either to make workes <sup>fesly erro-</sup>  
meritorious, as where among other <sup>neous.</sup>

things petition is made by the Au-  
thor, that he may *Amando mala sua  
redimere* & have teares granted, f *Med. cap. 1*

## The Preface

**g** Med.ca.49. *Que peccatorum possint dissolvere vincula* g: or to make Saints intercessors

for us, as doth this prayer unto the house of God, *Tu dic, tu roga Deum, ut dignum me faciat participationis glorie tue* h: againe unto the same

house of God, *Adjuvent me merita tua, subveniant preces tue* mee sancte & purissime orationes tue que ineffi-

**i** Med.ca.20. *caces apud Deū nullatenus esse possint* i: So doth this, *Da mihi effectum petitionis & desiderii mei, intercedente, & orante, & impetrante gloriosa virgine, genetrice tua Maria domina mea, cum gratiam lacrymarum, &c. propter meritā, & orationes eorum, qui tibi placuerunt, & devotissime servierunt* l:

**k** Med.c.25. *omnibus sanctis* k: and this, *Da mihi gratiam lacrymarum, &c. propter meritā, & orationes eorum, qui tibi placuerunt, & devotissime servierunt* l:

**l** Med.ca.36. and this especially, *Exaudi nos Trinitas sancta, & conserva ab omni malo, &c. per orationes Patriarcharum, per merita Prophetarum, per suffragia Apostolorum, per constantiam Martyrum, per fidem confessorum, per castitatem Virginum, & per intercessionem omnium Sanctorum, qui tibi placuerunt ab initio mundi* m: or pray-

**m** Med.c.40. ers finally either unto the dead, as is both the whole foure and twentieth chap.

unto the Reader.

chap. after the Latine copy, & these  
also in another place<sup>n</sup>, *Sancta & im- n Med. c. 40.*  
*maculata Virgo, Dei Genetrix, Maria,*  
*& Mater Domini nostri Jesu Christi,*  
*intervenire pro me dignetur apud illum,*  
*cujus meruisti effici templum. S. Mi-*  
*chael, S. Gabriel, S. Raphael, S. chor i*  
*Angelorum, Archangelorum, Patriar-*  
*charum, atq; Prophetarum, &c. vos*  
*rogare presumo, ut pro me culpabilis p-*  
*si Deo supplicare dignemini, quatenus*  
*de faucibus diaboli, & de morte perpe-*  
*tua merear liberari: or praeters for the*  
*dead, as this is, Praesta domine, &c.*  
*defunctis fidelibus requiem sempiter-*  
*nam o. Again, p. Omnibus etiam o Med. c. 40.*  
*Christianis defunctis adjutorium pra-*  
*stare digneris, & defunctis fidelibus*  
*absolutionem & requiem sempiternam*  
*per aeterna secula.*

Of the later sort be these expect-  
ally, & such like words in one chap-  
ter q, *Respice clementissime rex qui*  
*patitur, & reminiscere benignus pro*  
*quo patitur, &c. Candet nudum pectus*  
*rubet cruentum latus, tensa arent vis-*  
*cera, &c.* and these and such like in  
another. *Ego inique egi, tu poena r Med. cap. 7.*  
*multarius, ego crimen edidi, tu tortura*  
*sub-*

Scapes un-  
wittingly  
committed.  
q Med. c. 6.



## The Preface

*Subjiceris, ego Superbivi, tu humiliaris, ego tumui, tu attenuaris, &c.* Such is the whole 19. chap. in a manner after the Latine copy: and finally, so be these and such like (for to recite all the words, I thinke it not convenient) in another, *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conversationem bonorum, &c. Utinam cum felice Josepho Dominum meum de cruce deposuisssem, aromatis condisssem, in sepulchro collocasssem, &c.* In which my correction, I have had speciall care to leave as little out as might bee: and therefore did I thinke it better to change to good purpose that which is contrary unto the Christian faith, where aptly I could so do, than quite to omit whatsoever was amisse. In which respect I have changed the

[Med. ca. 41.

Manner of  
correcting  
this booke.

24. Chapter after the Latine Copy, in my translation the 23. which is a prayer unto Saints, as also these words, *Propter merita & orationes, &c.* and applyed them unto Christ. The other errors I have quite left out. Likewise among the scapes, some things I have omitted, and some

[Med. ca. 36.

unto the Reader.

Some things I have changed. I have omitted the whole 19. chap. in the Latine copy, which is the cause I have one chapter lesse in my translation, than is in the Latine, and also these words, and the rest tending to the like effect. *Hei mihi quia videre non potui Dominum angelorum, humiliatum ad conversationem hominum, &c. Vinam cum felice Joseph domum meum de cruce deposuissim, aromatibus condissim, in sepulchro collocauissim, &c.* That which I have altered are the rest specified before: the onely difference betweene the Latine copy and mine in those places is, for that I turne the present tense into the preterperfect tense, which agreeeth to the truth.

It remaineth now that I doe Speciall reas-  
sons of cor-  
recting the  
errors and  
scapes in this  
booke.  
yeeld the reasons why I have cor-  
rected these faults. And first for  
the errors: the chiefe causes of my  
correcting them was, for that they  
be contrary to Scripture, and might  
both infect the simple, and coole the  
zeale even of the strong: but ano-  
ther was, because I saw many places  
in this Booke did overthrow them  
quit.

## The Preface

quite. As first the places for merits are overthrowne, as by the other, so especially by these, *I acknowledge that no penance can satisfie for my finnes* x: and againe, *If thou eximnest my righteousnesse, to, I sink like a*

x Aug. prayer  
c. 38. p. 193.

*y* Aug. praier dead carrion y. Secondly, intercession unto Saints, with praying unto the dead is overthrowne by these and such like places, *what other intercessour should I direct unto thee, but even him* z, *who is the reconciliation for our finnes, and sitteth at thy right hand making request for us* For what

z Aug. praier  
c pag. 22.

a Aug. in the  
same Chapter  
pag. 21.

is it to call unto the truth in truth a, but even to call unto the Father in the name of the Sonne (not of Saints?)

There is nothing beinde to adde: for

*I have sent mine whole hope unto thee* b, *I have directed thy beloved Sonne mine Advocate unto thee, and I have sent thy glorious childe to be a Mediator betweene mee and thee: I have sent, I say, an intercessour, through whom (not through Mary, or any other Saint) I hope to get pardon.*

c Aug. praier  
p. 31.

*For what is more acceptable, than to call upon the begetter in the name of his only begotten, so move the Father to mercy*

*unto the Reader.*

mercy in the recordation of his Sonne,  
to mitigate the wrath of the King  
through naming of his deare childe, &c.  
Thirdly, praying that the faithfull  
departed out of this life may have  
rest, is also in divers places over-  
throwne, as where it is said d, *Happy d Aug. praier*  
*is the soule which departing from the c. 22. p. 87.*  
earthly body goeth directly into hea-  
ven, secure it is and quiet, &c. O hap-  
pie are all thy Saints, O Christ, which  
have passed over the Sea of this mor-  
talitye, and attained unto the haven e *Aug. praier*  
*of perpetuall quietnesse, security and c. 23. p. 90.*  
peace, where they are at rest, and al-  
wayes joyfull and merry! And there-  
fore considering this contrariety of  
the Author, I thought it best to pub-  
lish those things which were conso-  
nant to the true Faith, and to omit  
whatsoever favoured either of he-  
resie or superstition.

And for the escapes, I am to yeeld  
the same reason, which I have given  
for my correcting the errours. For  
as they for the most part, be contra-  
ry unto the Scriptures, so be divers  
places in this Booke, as easily I could  
shew against them. I except onely  
the

## *The Preface*

the scapes contained in the 41 chapter after the Latine copy: the which, as also the other scapes and errors, I am perswaded were the Author liuing, he would gladly either amend himselfe, or suffer them to bee reformed. I often make mention of the Latine copie, because that hath one chapter more than this hath, which cometh to passe by leaving out the 19 chapter.

Causes of  
quoting this  
booke with  
places of  
Scripture.

Thirdly, and last of all, I have adorned this Booke with places of Scripture, both to shew from whence that which good is, both is and ought to be taken: and also to move the zealous Christian the more earnestly to reade this Booke. For when it is apparant, that prayers and meditations be derived out of the pure fountaine of Gods holy Word, many are not a little not onely pricked forward to the reading, but also strengthened and comforted much in minde, when they doe reade them.

Which being so, I trust thou wilt accept my travell in good part, and at the leastwise read this Booke as dilig-

*unto the Reader.*

diligently now, being both made perfect, corrected and adorned, as earst thou hast done, when it neither had so many prayers in it by halfe as now it hath, nor was so pure from error, nor so authorised with the warrant of Gods Word for the comfort of the soule as now it is.

And thus I commend both thee and my selfe into his hands who hath not onely made, but also re-deemed us for his owne glory and praise.

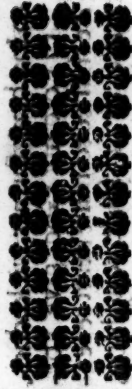
*The 10. of June,  
An. 1581.*

*Yours in Christ,*

**THO. ROGERS.**



in  
kin  
to



A right Christian Treas-  
ure, containing many ho-  
ly and heavenly Meditations;  
Written, as it is thought,  
by that reverend Father,  
St. Augustine.

---

CHAP. I.

*A prayer unto Almighty God  
for Grace to lead a new life  
according to Gods ho-  
ly word.*



Lord my God ⁊ give a Psal. 7. 3.  
mee Grace, from the  
very bottome of mine  
heart to desire thee;  
in desiring, to seek thee; in see-  
king, to finde thee; in finding,  
to love thee; in loving, utterly  
to



2 *St. Augustines Prayers.*

to loath my former wickednes.

O Lord my God, give I beseech thee to mine heart repentance, to my spirit contrition, to mine eyes a fountaine of teares, to mine hands liberalitie unto the poore.

O my King<sup>b</sup>, quench in mee the desires of the flesh, and inflame within my brest the fire of thy love.

Drive away from me the Spirit of pride<sup>c</sup>, O my Redeemer<sup>d</sup>, and of thy mercy bestow upon me the treasure of thy humility.

O my Saviour<sup>f</sup>, remove from my minde the rage of wrath, and graciously give mee the shield of patience.

Plucke even from the very roote of mine heart the rancour of malice, O my Creator<sup>g</sup>; and make me to enjoy the sweetness of a quiet minde.

Give me (O most loving Father<sup>h</sup>) a sound, a right hope, and a constant love.

<sup>b</sup> Psal. 5. 2.

<sup>c</sup> Eccl. 3. 4.

<sup>d</sup> Mat. 20. 21.

<sup>e</sup> Mat. 11. 21

<sup>f</sup> Luk. 9. 56.

<sup>g</sup> Gen. 1. 16.

<sup>h</sup> Mat. 6. 9.

*Sr. Augustine's Prayers. 3*

O my Governour<sup>i</sup>, drive i <sup>Eccl.23.8.</sup>  
away farre from me all vanitie;  
and suffer me to have neither an  
unconstant minde, nor a wan-  
dring heart, nor a scurrillous  
mouth, nor a proud looke, nor  
a greedy belly, nor a flandering  
tongue, nor itching cares after  
curiositie, nor a covetous minde  
after riches<sup>k</sup>, nor polling hands <sup>k Psal.119.</sup>  
to abuse my power, nor ambi-  
tious motions to get vaine glo-  
ry: let both cursed hypocrisie,  
and poysoned flattery, and  
proud contempt of the poore,  
and violent oppression of the  
weake, let both burning covetousnesse,  
and cankered envie,  
with damnable blaspheming of  
thy Name, bee alwayes farre  
from me thy servant.

O my Maker<sup>l</sup>, make a large  
distance between me and rash-  
nesse, between me and wicked-  
nesse, between mee and fro-  
wardnesse, betweene mee and  
unquietnesse, betweene mee  
and

<sup>l Psal.139.8.</sup>

4. *St. Augustine's Prayers.*

and idlenesse, betweene mee  
and drowinesse, betweene mee  
and blockishnesse.

Grant that my heart prove  
not blinded, my senses obfus-  
nate, my manners salvaged but  
let me delight in goodnesse, and  
follow counsell, and never  
loose the bridle to my tongue,  
nor cruelly make a prey of the  
poore, nor violently oppress  
the weake, nor unjustly slander  
the innocent, nor negligently  
regard inferiours committed to  
my charge.

Finally, let mee use neither  
cruelty towards my servants,  
nor treachery toward my  
friends, nor violence upon my  
neighbours. O my God, my

mercifull God, even through  
thy beloved Sonne I beseech

thee, give mee grace to exercise  
my selfe in the workes of mer-  
cy, and in godly cogitations,  
namely, to weep with them  
that weepe, to instruct such

o Rom. 12.

25.

*St. Augustine's Prayer.* 5

as goe astray <sup>p</sup>, to helpe the <sup>p</sup> James 5.9.  
afflicted <sup>q</sup>, to cherish the poor <sup>r</sup>,  
to comfort the sorrowfull <sup>s</sup>, to  
releeve the oppressed, to nourish  
the hungry, to refresh  
them which mourne, to forgive  
my debtors <sup>t</sup>, to pardon them  
which have hurt mee <sup>u</sup>, to love  
them which hate me <sup>x</sup>, to render  
for evil good <sup>y</sup>, to despise  
none <sup>z</sup>, but to honour all <sup>a</sup>, to  
imitate the vertuous <sup>b</sup>, to shun  
the wicked <sup>c</sup>, to embrace ver-  
tued, to flie sinne <sup>d</sup>, in adversity  
to be patient <sup>e</sup>, in prosperitie to  
be continent, to set a watch be-  
fore my mouth <sup>f</sup>, and a seale of  
wisdom before my lips, to de-  
spise earthly <sup>g</sup>, and to covet  
after Heavenly things <sup>h</sup>.

Amen.

CHAP.

6. St. Augustines Prayers.

CHAP. 2.

*An accusation of mans unorthinesse, and a commendation of Gods infinite Mercie.*

<sup>a</sup> Gen. 1. 29.

**T**Hus my Maker<sup>a</sup>, I have asked much, and yet have deserved nought.

I confesse, yea alas I confesse that not onely I deserve not those blessings which I doe require, but also doe deserve many exquisite torments<sup>b</sup>.

<sup>b</sup> Job 10. 8.

Notwithstanding, even publicans<sup>c</sup>, harlots and theeves<sup>d</sup>, who in a moment pluckt from out the jawes of the enemy, are taken into the armes of the Shepheard, doe embolden me to doe as I doe.

For albeit thou O God, Maker of all things<sup>e</sup>, art wonderfull in all thy workes<sup>f</sup>, yet art thou most wonderfull in the works

<sup>e</sup> Gen. 1. 1.

<sup>f</sup> Psal. 148. 1.

<sup>f</sup> Rev. 15. 3.

*3. Augustines Prayers. 7*

workes of mercie : therefore  
didst thou say by one of thy  
servants : His mercies are over  
all his works.

g Psal. 14. 5. 9.

And although thou speakest  
this but of one, yet wee trust it  
is meant of thy whole people :  
My loving kindnesse will I not  
take from him b. For thou de-  
spisest none, thou castest none  
away, thou abhorrest no man,  
unlesse it bee him who madly  
abhorreth thee. Hence it is, that  
being moved, thou striketh not ;  
but if they surcease, thou pow-  
rest thy blessings upon them  
which provokethee.

h Psal. 72. 1. 6.

O my God, the horne of my  
salvation<sup>i</sup>, and my refuge, I,  
wretch that I am, have provo-  
ked thee : I have done evil in  
thy sight; I have stirred up thine  
anger : I have deserved thy  
displeasure, I have sinned, and  
thou hast suffered : I have of-  
fended, yet thou bearest with  
me.

i Psal. 18. 3. 6.

L If

8 *St. Augustines Prayers.*

k Ecc. 11. 2. 1.  
l Luk. 15. 10.  
If I repent thou sparest k, if  
I returne, thou embracest l yea,  
beside all this, though I deferre,  
thou waitest.

Thou reclaimest him which  
wandereth, thou invitest him  
that resisteth, thou lookest for  
him that sleepeth, and him thou  
embracest which returneth.

Thou teacheest the ignorant,  
thou comfortest the pensive,  
thou liftest up from destruction  
after a fall, thou givest to him  
that asketh m, hee that see-  
keth, findesth thee, and thou  
openest to him which knock-  
eth.

m Mat. 23. 7.

Loe, O Lord God of my sal-  
vation n, what I should say for  
my selfe I know not, and how  
I may answer, I am ignorant:  
without thee there is no refuge,  
from thy sight no secret place  
can hide o, thou hast shewn  
mee a way to live well p, and  
given mee knowledge how to  
walke, thou hast threatned me  
hell

o Psal. 139. 7  
p Deut. 10.  
10.

*St. Augustines Prayers. 9*

hell fire q, and thou hast promi- q Ezck. 18.  
sed the glory of Paradise r. 13.

Now O Father of mercies,  
and the God of all comfort, f 2 Cor. 1. 3.  
pierce my flesh with thy feare,  
so that by fearing I may escape  
such things as thou dost threa-  
ren; and restore to me the joy  
of thy salvation, that by lo-  
ving I may taste of the felicitie  
which thou hast promised. u 1 Cor. 2. 9.

O Lord, my rocke and my  
fortresse x: my God, my refuge x Psal. 71. 3.  
and my Saviour; put thou in y Psal. 18. 2.  
my remembrance the things  
which I should conceive of  
thee, teach me by what words  
I may call upon thee, instruct  
me with what good workes I  
may please thee.

For I know, indeed, I know  
one good worke, wherein thou  
art much delighted; and ano-  
ther which thou dost not de-  
spise. Thy sacrifice is a contrite  
spirit z; a contrite and a broken z Psal 51. 17.  
heart, O God, thou dost not  
despise. L 2 O my



10 *St. Augustines Prayers.*

<sup>a</sup> Psal. 111. 2.

O my God mine helper <sup>a</sup>, enrich mee with these thy gifts, with these defences arme thou me against the enemy; let this bee the water to quench the flames of sinne, reach out thy goodnesse this refuge against the passions of my desires.

O Lord God, the strength of my salvation <sup>b</sup>, let mee not bee of that number which for a time beleeve, but when temptation commeth, goe backe <sup>c</sup>.

<sup>c</sup> Luk. 3. 18.

Cover thou mine head in the day of battell <sup>d</sup>, O mine hope in affliction, and my salvation in the time of trouble <sup>e</sup>.

<sup>e</sup> Psal. 37. 1.

Thus, O Lord my light and my salvation, what I neede, I have asked, and what I feare, thou art privie of; but my conscience gnaweth, and the secret cogitations of the heart reproveh my boldnesse, and what love ministreth, feare scattereth, zeale stirreth up, feare checketh, my wicked deedes strike

St. Augustines Prayers. 11

Strike a terrour, but thy goodnesse maketh bold, thy mercy encourageth, my wickednesse keepeth me backe: and to say more truly, the fantasies of vices come fresh into my remembrance, which beat backe the boldnesse of presumptuous minds.

CHAP. 3.

*A complaint of a sinner, whose prayer GOD heareth not in regard of his disobedience.*

FOR hee that is worthy hated, how can hee require mercie! hee which hath deserved paine, how can hee desire glory!

He provoketh the iudge, that laying satisfaction for his offence apart, sueth to be honoured with rewards. Who so is condemned to punishment, is too bold with the King, if

12 St. Augustines Prayers.

hee seeke to bee crowned with  
an undeserved garland. That  
foolish childe doth provoke  
the swete affection of his lo-  
ving Father unto wrath, that  
after reproaches offered, will  
usurpe the dignitie of inheri-  
tance, before hee have repented  
him of his fault.

<sup>a</sup> Mal. 2. 10.

O my Father <sup>a</sup>, why call I in-

to minde what I have done? I

have deserved death; and I beg

<sup>b</sup> Psal. 5. 2.

life. I have moved my King <sup>b</sup>,

whose assistance impudently I

doe crave: I have despised the

<sup>c</sup> Iob 9. 15.

judge <sup>c</sup>, and yet rashly I beseech

him to be mine helper. Proud-

ly I have refused to heare my

Father, whom notwithstanding

I presume to have mine

helper. Woe is me, how late do

I come! alas alas, how slowly

doe I hasten! woe is mee, be-

cause I run after wounds, refus-

ing being whole to avoide the

darts. I have neglected to fore-

see the dayes, but now am

troubled

*St. Augustines Prayers. Y 3*

troubled, standing at death's  
doore. I have encreased my  
wounds, because I have not  
feared to adde sin unto sinne.

With a fresh wound I have  
embrued my scarres, because I  
have augmented mine old sins  
by my daily transgressions, and  
what God by his medicines  
had healed, I by my franticke  
scratching have opened.

The skin, which going over  
the wounds did hide the disease  
through the breaking out of  
the corruption, is become rotten  
in as much as wickednesse used  
again, made the mercy once  
granted to be of none effect.

For I know it is written, At  
what time soever the righteous  
man shall commit wickednesse  
all his righteousnesse which he  
hath done, shall not be menti-  
oned. Now, if the righteous-  
nesse of a righteous man,  
through sinne shall bee forgot-  
ten, how much more shall the

*d Ezech. 18.*

*24.*

WILL

L 4

repent-

14 *St. Augustine's Prayers.*

repentance of a sinner turning  
again<sup>e</sup> unto wickednesse? How  
often have I as a dog returned  
unto the vomit<sup>e</sup>, and like a sow  
wallowing in the mire? I ac-  
knowledge, because for mee  
particularly to remember all,  
it is impossible, I have taught  
many to sinne, which knew not  
what sinne meant: many that  
were bent to sinne, I have per-  
swaded thereunto: such as have  
resisted, I have compelled, and  
have consented to them as  
have gone about wickednesse.  
Snares I have laid for them  
which have kept the right way,  
and have made a pit for such as  
have sought the same; yea, I  
made no conscience of com-  
mitting sinne, and feared not  
to forget thy Lawes.

But thou a righteous Judge,  
sealing mine iniquitie up as in  
a bag<sup>h</sup>, lookest narrowly unto  
all my paths, and numberest all  
my steppes.

Thou

<sup>e</sup> Prov. 26. 11  
<sup>f</sup> 1 Pet. 2. 12.

<sup>g</sup> E'dr. 1. 36.

<sup>h</sup> Job. 14. 17.

*S. Augustines Prayers. 15*

Thou hast held thy peace,  
thou hast alway beene silent<sup>i</sup>, i Psal. 50. 51.  
thou hast beene patient a long  
time: but, out alas; one day  
thou wilt cry like a woman in  
travell k. <sup>k E sai. 41. 16</sup>

*CHAP. 14*

*How God the righteous Judge  
should be feared.*

**O** Lord God of gods<sup>a</sup>, of <sup>a</sup> Deut. 18.  
great kindnesse<sup>b</sup>, I know <sup>17.</sup>  
how thou wilt one day ap- <sup>b Isai. 2. 13.</sup>  
peare: I know thou wilt not <sup>c Acts, 1. 11.</sup>  
keepe silence<sup>d</sup>, at what time the <sup>d Psal. 50. 5.</sup>

fire shall devour before thy  
face and a mighty tempest in-  
crease about thee: when thou  
wilt call the heaven above, and  
the earth to judge thy people:  
and lo, all my finnes shall be  
laid open e, before so many <sup>e Cor. 4. 5.</sup>  
thousand people, and not onely  
all my wicked deeds, but also  
all mine evill thoughts and  
words shall be manifest before

L 5 all.

16 *St. Augustines Prayers.*

all the companies of Angels.  
So many Judges then shall I,  
wretch, stand before, as have  
excelled in well doing. Some-  
ny shall give sentence to my  
confusion, as have shewed me  
examples to live uprightly. So  
many shall bee witnesses to  
convince mee, as have both in-  
structed mee with their godly  
exhortations, and provoked  
mee unto imitation by their  
righteous dealing.

O my Lord, I know not  
what to say; I cannot tell what  
answer to make: and being  
now in extreme perill, my con-  
science troubleth, my secret  
cogitations torment, my cove-  
tousnesse fettereth, my pride  
accuseth, mine envie hateth,  
my lust inflameth, my riotous-  
nesse troubleth, my gluttonie  
shameth, my drunkennesse  
confuteth, my detraction teal-  
reth, my discord parteth, my  
anger disquieteth, my light-  
nesse

*St. Augustines Prayers. 17*

nesse dissolveth, my sloth oppresseth, my hypocrisie deceiveth, my flatterie breaketh, my favour listeth up, my slander pricketh me.

Behold my deliverer from the fierce nations, behold with whom I have lived, with whom I have studied, with whom also I have kept promise from the day of my birth.

The studies which I delighted in, doe now condemn me, which once I praised, dispraise me now. These are the friends upon whom I rested, the teachers to whom I listned, the masters whom I served, the counsellors whom I beleaved, the citizens with whom I dwelled, the companions whom I consented unto.

Alack my King and my God, that my freedom is so long kept from me. Alack, O my light, that I have remained with the dwellers of Kedar. And seeing

<sup>f</sup> Psal. 5. 2.

<sup>g</sup> Psal. 27. 1.

<sup>h</sup> Psal. 120. 5.



18 *S. Augustine's Prayers.*

seeing holy David hath saide,  
i Psal. 120. 6. Too long<sup>i</sup>; how much more  
may I wretch say, My soule  
hath too long been a stranger?

k Psal. 18. 1. 2. O God my strength<sup>k</sup>, in thy  
fight shall none that liveth bee  
justified<sup>l</sup>. My trust is not in the  
sonnes of men. Whom wilt  
m Rom. 3. 20 thou finde righteous<sup>m</sup>, if thou  
judge without mercy? And un-  
lesse in favour thou prevent the  
wicked, there will not be to  
glorifie the good.

For I doe beleeve, O my sal-  
n Psal. 88. 1. vation<sup>n</sup>, which thing I have  
heard, how that thy bountiful-  
nesse leadeth mee unto repen-  
tance<sup>o</sup>, the sweet words of thy  
mouth have sounded in mine  
eares, No man can come unto  
mee, except the Father which  
sent me draw him p.

Now, because thou hast taught  
me, and mercifully endewed me  
with this knowledge, from the  
bottomne of mine heart, and  
with all the power of my mind, I

*St. Augustines Prayers. 19*

I humbly pray thee, O Almighty Father, with thy most wel-beloved Sonne; and thee sweet Sonne with the most chearefull Comforter, I beseech thee draw me, so that I may runne after thee by the favour of thy good Oynments.

q Mat. 3. 7.

r Ioh 14. 16.

s Gal. long. 1.

vers. 1. 2. 3.

*CHAP. 5.*

*A prayer unto God the Father  
through his Sonne Ie-  
sus Christ.*

**V**Nto thee doe I call<sup>a</sup>, O God, even unto thee doe I call. For, thou art neere unto all that call upon thee, to all that call upon thee in truth<sup>b</sup>.

a Psal. 18. 3.

Because thou art the truth<sup>c</sup>, teach me I beseech thee of thy goodnesse; O holy truth, teach mee to call upon thee in truth. For of my selfe I am ignorant how to doe so; but mine humble request is, O blessed verities, to be taught of thee.

b Ps. 145. 18.

c Ioh. 1. 14. 6.

d Rom. 8. 26.

For

20 *St. Augustines Prayers.*

For to be wise without thee,  
is but foolishnes; but to know  
f. Ioh. 17. 3. thee, is perfect wisdom.

Instruct me in thine heavenly  
wisdom; and teach me in thy  
g Psal. 119. 12 statutes. For I verily doe be-  
leeve that he is blessed, whom  
thou chastisest, O Lord, and  
b Psal. 94. 1. teachest in thy law.

My desire is to call unto thee,  
now grant, I pray thee, I may  
doe so in truth.

What is it to call unto the  
truth in truth, but even to call  
unto the Father in the name of  
i Ioh. 15. 11. the Sonne? Then, holy Father,  
k Ioh. 17. 6. thy word is the truth: the be-  
ginning of thy word is truth,  
b Psal. 119. 16 for this is the beginning of thy  
words, that the Word was in  
m Iohn 1. 1. the beginning.

In that very beginning I wor-  
ship thee the chiefe beginning.  
In that same very word of truth,  
I call unto thee the perfect  
truth; in which thou the very  
same truth, direct mee in thy  
truth,

*St. Augustines Prayers. 21*

truth, and teach me.

For what is more acceptable than to call upon the begetter, in the name of his onely begotten? to move the Father unto mercie, in the recordation of the Son; to mitigate the wrath of the King, through naming of his deare childe.

So have the guiltie bin wont to be delivered out of prison; the fettered loosed; and such as have been adjudged to the death, have not onely been pardoned, but gotten beside extraordinary favour, while they have expressed their tender affection toward a dearely beloved childe to angrie Princes; finally, so have trespassing servants escaped punishment at their Masters handes, even through the intercession of their sweet sons. Even after the like sort by the tender love of thine Almighty Sonne, I humbly beseech thee, O Almighty Father,

22 *St. Augustines Prayer.*

Father, bring my soule out of  
a Psal. 14. 7. prison <sup>u</sup>, that I may prayse thy  
Name. By thy coeternall, and

o Ioh. 3. 16. onely Sonne <sup>9</sup>, I pray thee de-  
18. liver mee from the chaines of  
sinne; and through the inter-  
cession of thy Son, that sitteth  
now at thy right hand, restore  
me unto life, to whom mine  
owne deserts doe threaten a  
deadly sentence.

For what other intercessour  
should I direct unto thee, but  
even him which is the reconci-  
liation for our finnes <sup>p</sup>, and sit-  
teth at thy right hand making  
request for us <sup>q</sup>?

Behold mine advocate with  
thee God the Father <sup>r</sup>; behold  
s Heb. 6. 1. the most high Priest, which  
needeth not to be sanctified by  
the blood of any thing <sup>r</sup>, but  
12. shineth gloriously embrewed  
with his owne blood; behold  
the sacrifice, holy, acceptable,  
and perfect <sup>u</sup>, offered and recei-  
ved for a sweet smelling sa-

your <sup>x</sup>;

*St. Augustines Prayers. 23*

your<sup>x</sup>; behold the lambe un- <sup>x</sup> Ephes. 5. 2.  
defiled<sup>y</sup>, that as a sheepe before <sup>y</sup> 1 Pet. 1. 19.  
his shearers opened not his  
mouth<sup>z</sup>, neither spake a word <sup>z</sup> Eley 53. 7.  
when hee was buffeted with  
fists<sup>a</sup>, set upon<sup>b</sup>, and upbrai- <sup>a</sup> Mat. 14. 65  
ded; finally, which did no sin<sup>c</sup>, <sup>b</sup> Mat. 26. 67  
and yet bare our sinnes<sup>d</sup>, by <sup>c</sup> 1 Pet. 2. 22.  
whose stripes wee are healed. <sup>d</sup> 1 Pet. 2. 24.

CHAP. 6.

*A prayer unto God the Father  
for mercie, in respect of the  
bitter paines of his  
deare Sonne.*

**B**Ehold, loving Father<sup>a</sup>, thy <sup>a</sup> Mar. 5. 45.  
most loving Sonne, which  
hath indured such wicked  
things for my sake.

**O** most gracious Prince<sup>b</sup>, be- <sup>b</sup> Eccl. 24. 1.  
hold him which hath suffered,  
and of thy goodnesse call him  
into minde for whom he hath  
suffered.

**I**s not he that innocent one<sup>c</sup>, <sup>c</sup> 1 Cor. 5. 21  
**O** my Lord, even the sonne<sup>d</sup>, <sup>d</sup> Rom. 8. 3.  
whom

24 *St. Augustines Prayers.*

whom thou gavest, to redeeme  
e Gal. 5. 13. thy servant? Is not this the au-  
thor of life, that being brought  
as a sheepe unto the slaughter,  
and shewing himselfe obedient  
to thee, even unto the death,  
dreaded not to end his life with  
a most cruell death?

Remember, O worker of sal-  
vation, how this is he, whom  
thy will was should be parta-  
ker of mine infirmitie<sup>k</sup>, not-  
withstanding thou hadst begot-  
ten him of thine owne power!  
Out of doubt he is a God with  
thee<sup>m</sup>, which tooke my nature  
upon him<sup>n</sup>, and in that flesh af-  
fected upon the crosse<sup>o</sup>, and  
suffered a most grievous pu-  
nishment.

O Lord my God p, cast the  
eyes of thy Majestie upon the  
worke of thine unspeakable  
mercy.

Beholde thy sweet Sonne,  
whose whole bodie was stre-  
ched forth<sup>q</sup>.

Behold

k Esa. 53. 3.

l Psal. 1. 7.

m Mat. 16. 16

n Ioh. 1. 14.

o Luk. 13. 33.

p Psal. 7. 3.

q Mat. 13. 22.

*St. Augustines Prayers. 25*

Behold his harnlesse hands<sup>r</sup>, <sup>r Job 20. 20.</sup>  
distilling forth godly bloud:  
and being pacified, forgive the  
sinnes which mine hands have  
committed.

Behold his naked side pierced  
through with a sharpe speare<sup>r</sup>, <sup>r Ioh. 2. 17.</sup>  
and renew me with the holy  
fountaine, which I beleewe  
flowed from his side.

Beholde his undefiled feete,  
that have never stooode in the  
way of sinners<sup>r</sup>, but ever wal-<sup>r</sup> <sup>r Psal. 1. 1.</sup>  
ked in thy law, dented through  
with cruell nailes<sup>r</sup>, and make<sup>u</sup> <sup>r Ioh. 20. 20.</sup>  
my paths perfect in thy wayes;  
give mee grace to abhorre all  
wicked steps; take from me the  
way of lying<sup>x</sup>, and grant mee <sup>r Psal. 119. 29</sup>  
graciously to chuse the way of  
truth.

-O King of Saints, by this most  
holy Saint, by this my Redee-  
mery, I beseech thee, make me <sup>r Col. 1. 4.</sup>  
to run the way of thy comman-  
dements<sup>z</sup>, that in spirit I may <sup>r Psal. 132. 12.</sup>  
be knit unto him, which ab-  
horred



26 *St. Augustines Prayers.*

horred not to be clothed with  
a Ioh. 1. 4. my flesh.

O mercifull Father, remember  
how the same thy most deare  
Sonne, being a young man,  
bowed his white neck with his  
head, and gave up the Ghost b.

b Ioh. 19. 30.

Behold, O most gracious ma-  
ker, the humanitie of thy be-  
loved Sonne, and have pittie  
upon the weaknes of thy fraile  
workmanship.

c Psal. 100. 3.

Behold how his breast be-  
came white, his side bloudie,  
his bowels dry, his sight dim:  
countenance pale, his armes  
stiffe, how his legs hung, and  
the streame of blessed bloud  
watered his pierced feet.

d Psal. 1. 7.

Behold, O glorious Father,  
the torne members of thy ten-  
derly beloved Sonne, and grad-  
uously remember what my sub-  
stance is.

Behold the paines of God  
become man; and release the  
misery of manthy creature f.

e Ioh. 1. 14.

f Gen. 1. 26.

Behold

*St. Augustines Prayers. 27*

Beholde the punishment of the redeemer's, and forgive the sinnes of the redeemed h.

g Gal. 2. 13.  
h 1 Pet. 1. 18.

Even this is he, O my Lord, whom thou hast plagued for the sinnes of thy people, notwithstanding he be thy beloved Sonne, in whom thou art well pleased k. This is that innocent person, in whom there was found no deceit, and yet was hereckoned with the transgressors m.

k Mat. 3. 17

l Esa. 53. 9.

m Esa. 53. 12.

CHAP. 7.

*A prayer wherein man confesseth, how he was the cause why Christ suffered.*

O Sweet Christ, what sinne didst thou commit, that thou shouldest be so judged? what didst thou commit, that thou shouldest be so cruelly handled? What was thy sinne? what was thy fault, what was the

28 *St. Augustines Prayers.*

the cause of thy death, what the occasion of thy damnation?

For alas, I did the sinne, for which thou didst suffer <sup>a</sup>: I deserved the torments which thou didst indure. O strange judgement, O unspeakeable disposition of thy misery.

The sinner offendeth, the just is punished <sup>b</sup>; the guiltie transgresseth, the innocent is beaten; the wicked sinneth, the godly is damned; that which the evill deserveth, the good suffereth; the servant doth amisse, the master maketh amends: man committeth sinne, and God beareth the punishment.

O ah, how, O Son of God, how hast thou debased thy selfe? How hast thou burned in affliction <sup>c</sup>! How farie is thy mercy stretched? How great is thy kindnesse? whither extendeth thy love? whither is thy compassion come?

For

<sup>a</sup> *Isay 53.4.*

<sup>b</sup> *Mat. 27.24.*

<sup>c</sup> *Ioh. 15. 3.*

St. Augustines Prayers. 29

For I did wickedly, but thou wert punished<sup>d</sup>; I sinned, and thou wert afflicted<sup>e</sup>; I offended, thou wert tormented<sup>f</sup>; I lifted up my selfe, thou wert humbled<sup>g</sup>; I swelled, thou wert brought low<sup>h</sup>: I was disobedient, but thou obediently barest the punishment of disobedience<sup>m</sup>: I served the belly, but thou enduredst hunger<sup>n</sup>. The tree allured me unto unlawfull concupiscence: but perfect charitie led thee unto the Crosse<sup>o</sup>. I tasted presumptuously the forbidden fruit: thou sufferedst torments. I delight in meate, thou didst hunger<sup>p</sup>. I enjoy pleasure, thou wert pierced with nailes. I feele the sweetnesse of the apple, but thou tastedst the bitternesse of gall<sup>r</sup>. *Eva* smiling is merry with me; *Mary* weeping had compassion upon thee<sup>s</sup>. Lo King of glory<sup>t</sup>, thus is mine ungodlines, and thy mercy manifest, thus mine unrighteousnesse,

<sup>d</sup> Mat. 8. 7.

<sup>e</sup> Gal. 3. 13.

<sup>f</sup> Mar. 15. 20.

<sup>g</sup> Phil. 2. 8.

<sup>h</sup> Heb. 2. 9.

<sup>m</sup> Phil. 3. 8.

<sup>n</sup> Mat. 4. 2.

<sup>o</sup> Ephes. 5. 2.

<sup>p</sup> Gal. 3. 13.

<sup>r</sup> Mat. 27. 34

<sup>s</sup> Mat. 17. 53.

<sup>t</sup> Ps. 24. 7, 8, 9

30 Sc. *Augustines Prayers.*

nesse, and thine innocencie is evident. Now, O my King and my God, what shall I render to thee for all thy benefits toward me? For mans heart cannot conceive the thing which may worthily recompense these thy ample rewards. Can the wit of man finde out any thing answerable to Gods mercie? No it is not for a creature to enterprise to make God amends.

Norwithstanding, O Sonne of God, in this so wonderfull dispensation, something my frailtie is able to doe, namely, if thorough thy vilitation the minde being pricked, it crucifie the flesh, with the affections and the lusts<sup>x</sup>, which thou having granted, it then beginneth as it were to suffer for thee, because thou also hast vouchsafed y to die for my sinne<sup>z</sup>. And so

at-

<sup>y</sup> Psal. 11. 7.

<sup>x</sup> Gal. 5. 24.

<sup>y</sup> Mat. 8. 37.

<sup>z</sup> 2 Pet. 2. 24.

*S. Augustines Prayers. 31*

attaining of the outward victory ; in as much as it feareth not, having overcome the spirituall battell, to bee subject for thy sake, to the materiall sword. In which respect the weaknesse of my condition, if it like thy goodnesse, shall be able according to the power it hath, to answer to the greatnesse of the Creator : and this is Heavenly Physicke ; O sweet Iesu ; this is the preservation of thy love. Now I beseech thee by thy wonted mercies, poure that into my wounds, which the melancholy humour of venomous contagion being thrown away, may restore mee againe to my former health ; and having tasted the nectar of thy sweetnesse, may make mee from the very heart to despise the inticements of the world, and to feare none adversitie of the same for thy Name sake ; finally, that I may alwayes bee mindefull of

M thing

32 *St. Augustines Prayers.*

thine everlasting glory, and in that respect abhorre the troubles of this transitory world.

I beseech thee, let nothing seeme sweete to mee without thee: let nothing please me, no worldly things like mee beside thee. Let mee not love that which thou dost abhorre, and let thy good pleasure be all my desire continually.

Let it grieve mee to rejoyce without thee<sup>z</sup>, and let mee be glad to bee afflicted for thy Name sake<sup>a</sup>.

Let thy Name bee my joy, and the remembrance of thee my consolation.

Let my teares bee my meate night and day<sup>b</sup>, in seeking after thy righteousnesse.

Let the Law of thy mouth be better unto me, than thousands of gold and silver<sup>c</sup>.

Finally, let all my care be to please thee, and to resist thy will let me utterly detest.

O

<sup>z</sup> Jer. 9. 23.

<sup>a</sup> Ad. 5. 41.

<sup>b</sup> Psal. 42. 3.

<sup>c</sup> Psal. 119. 72.

*St. Augustines Prayers. 33*

O mine hoped, by all thy <sup>d</sup> Col. 1. 27.  
mercies I beseech thee, be merciful  
to my sinnes. <sup>e</sup> Psal. 65. 3.

Open mine eares to thy  
Lawes, and incline not mine  
heart, I pray thee by thine holy  
Name, unto evill f, that I do  
not commit wicked workes  
with men that worke iniquity.

Last of all I beseech thee by  
thy wonderfull humility, let  
not the foote of pride come  
against mee g; and let not the  
hand of the wicked move me. <sup>g</sup> Psal. 36. 1.

<sup>f</sup> Psal. 141. 4.

CHAP. 8.

*A prayer unto God the Father,  
shewing how the passion of his  
Sonne was for the reconciliation  
of man.*

LO, Almighty God <sup>a</sup>, Father <sup>a</sup> 1 Cor. 6. 18  
of my Lord <sup>b</sup>, deale graciously, <sup>b</sup> Eph. 1. 2, 3.  
and have mercy on mee  
I beseech thee.

For I have devoutly offered  
that which I found most pretious

M 2      ous.



34 *Sr. Augustines Prayers.*

ous: and humbly presented him  
which I saw was most deare  
unto thee.

I have concealed nought  
which I have not revealed unto  
thy Majestie: there is nothing  
behind to adde: For I have sent  
mine whole hope unto thee.

*c* Col. 1. 1. 27.

I have directed thy beloved  
Sonne<sup>d</sup>, mine advocate<sup>e</sup>, unto  
thee: and have sent thy glorious  
Childe to bee a Mediator  
betweene mee and thee<sup>f</sup>: I  
have sent, I say, an Intercessor,  
through whom I hope to get  
pardon.

*d* Mat. 3. 17.

*e* 1 Iohn 2. 2.

*f* 1 Tim. 2. 5.

In wordes I have sent the  
Word<sup>s</sup>, which I said was sent  
for my sake<sup>h</sup>: I have recited  
also the whole passion of thy  
most Holy Sonne, which I be-  
leeve suffered to save me<sup>i</sup>.

*g* Iohn 1. 1. 1.

*h* Iohn 3. 17.

*i* Esa. 53. 4.

I beleeve the Godhead sent of  
thee<sup>k</sup>, tooke upon him mine  
humanity<sup>l</sup>, wherein he thought  
good to suffer himselfe to bee

*k* Mat. 21. 37.

*l* Iohn 1. 14.

buffered<sup>m</sup>, bound, spet on,  
mocked,

*m* Mat. 27. 30.

*St. Augustines Prayers. 35*

mocked, yea and crucified,  
nayed and pierced too.

I beleeve also the same very  
manhood, which was troubled  
with the crying of infancie,  
wrapped with the swadling  
clothes of Children<sup>n</sup>: vexed <sup>n</sup> Luk. 2.6.

with the labors of youth, weak-  
ned with fasting, afflicted with  
watching, wearied with tra-  
velling, with scourging, whip-  
ped, torne with punishment,  
counted with transgressors, he  
hath gloriously raised from the  
dead, carried into the joyes of  
Heaven, and placed the same at  
the right hand of thy Maje-  
stie o. He is both my reconciler  
and thy reconciliation p. <sup>o</sup> Mat. 15. 19.  
<sup>p</sup> Heb. 1. 5.

Consider now both who is  
thy Sonne, whom thou hast  
begot q, and who is thy servant  
whom thou hast redeemed r.  
Behold the Maker, and despise  
not thy workmanship t. Gra-  
tiously embrace the shepheard,  
and favourably respect the

<sup>q</sup> Gal. 3. 13.

<sup>r</sup> Iohn 1. 1.

<sup>s</sup> Psal. 100. 3.

<sup>t</sup> Iohn 10. 11.

M 3

sheepe

36 *St. Augustines Prayers.*

Sheepe brought upon his owne  
shoulders<sup>u</sup>.

<sup>u</sup> Luk. 15. 5.

This is that good Shepheard,  
which with much and great labour  
sought the wandering  
sheepe over steepe hills, and  
dangerous low vallies; and ha-  
ving found the same well-nigh  
dead through long estraying,  
with great joy stoopeth him-  
selfe downe, and lovingly ty-  
ing it about himselfe, doth lift  
it out of the deepe of confusion,  
and carrieth it joyfully which  
was lost, unto the ninetie and  
nine<sup>f</sup>.

<sup>f</sup> Luk. 15. 4.

<sup>g</sup> Psal 5. 23.

<sup>h</sup> 2 Cor. 6. 18

<sup>i</sup> Luk. 15. 4.

Behold, O Lord my king<sup>g</sup>,  
God Almighty<sup>h</sup>, behold, the  
good Shepheard i bringeth  
that unto thee which thou did-  
dest commit unto his charge.

He rooke upon him through  
thine appointment to save man:  
and behold, hee hath restored  
the same to thee void of all  
spot of sinne<sup>l</sup>.

<sup>l</sup> Titus 2. 14.

Behold thy deare Sonne hath  
recon-

*S. Augustines Prayers. 37*

reconciled the workmanship<sup>m</sup>, which was estrayed farre from thee the mercifull Pastor, fetcheth that to the fold, which the greedy devourer<sup>n</sup> had hunted away. Hee bringeth him into thy presence, which fled out of sight through a guiltie conscience, that by his maker hee might obtaine pardon<sup>p</sup>, which of himselfe deserved wrath<sup>q</sup>, and that through such a Captaine hee might have hope to be called home unto his countrie, to whom nothing was due but hell fire in respect of his sinne.

I could holy Father<sup>r</sup>, offend thee of my selfe, but so could I not of my selfe please thee. And therefore thy beloved Sonne<sup>s</sup>, my God, became mine helper and tooke my nature upon him thereby to heale mine infirmities<sup>u</sup>, that thence he might offer to thee the sacrifice of praise, whence the cause of sinne did

M 4

<sup>m</sup> 1 Ioh. 2.3.

<sup>n</sup> 1 Pet. 5.8.

<sup>o</sup> Gen. 3.8.

<sup>p</sup> 1 Cor. 1.30

<sup>q</sup> Eph. 1.3.

<sup>r</sup> Mat. 6.10.

<sup>s</sup> Mat. 3.17.

<sup>t</sup> Ioh. 1.14

<sup>u</sup> Esai. 53.4.

38 *St. Augustines Prayers.*

first spring out: and inight by  
that thing bring mee into thy  
favour, whereby sitting now at  
thy right hand he would shew  
that hee is partaker of my sub-  
stance<sup>u</sup>. Lo this is mine hope<sup>x</sup>,  
this is all my confidence.

<sup>u</sup> Mar. 16. 19.

<sup>x</sup> Col. 1. 27.

Wherefore if thou despise me,  
as thou maist right well, in re-  
spect of my sinne: yet regard me  
at the least of thy goodnesse in  
respect of thy great love y of  
thy beloved Sonne: behold that  
in thy Sonne, which may move  
thee to shew mercy upon thy  
servant: behold the Sacrament  
of his flesh, and remit the sinnes  
of the flesh.

<sup>y</sup> Eph. 5. 2.

As often as thou lookest up-  
on the wounds of thy blessed  
Sonne; so often, I pray thee let  
my sin be covered. As often as  
thou remembrest the precious  
blood of his holy side, so often I  
beseech thee, let the spots of my  
filthinesse be washed away. And  
because flesh hath provoked  
thee

*S. Augustines Prayers. 39*

thee unto anger, my humble sute  
is, that flesh also may move thee  
unto mercy; that as flesh seduced  
man to offend, so flesh may  
bring man to pardon.

For much it is I grant, which  
my wickednesse hath deserved:  
yet farre much more it is, which  
the love of my Redeemer may  
lawfully challenge. For though  
great be mine unrighteousnesse,  
yet is the righteousness of Christ  
my Redcemer much greater <sup>z. Rev. 5. 15.</sup>  
Because by how much God is  
better than man, by so much is  
my weaknesse inferior to his  
goodnesse, both in quality, and  
also in quantity.

For what hath man committed,  
which the Sonne of God,  
made man<sup>a</sup>, hath not redeemed? <sup>a Ioh. 1. 14.</sup>  
who in pride can so swell, that  
by this wonderfull humilitie  
may not be overthrowne! what  
power of death can there bee so  
great, but the passion of the  
Sonne of God on the crosse  
M 5 will.

40 *St. Augustine's Prayers.*

will destroy the same! Truly, O my God<sup>c</sup>, were both the sinnes of wicked man, and the mercie of my Redeemer weighed together in equall ballance, surely neither the East would so differ from the West, nor the lowermost part of hell from the uppermost top of heaven. Now therefore, O most glorious Creator of the light<sup>d</sup>, for the exceeding great paines of thy beloved Sonne, forgive my sins: set his godlinesse against my wickednesse; his troubles against my crookednesse: his meeknesse against my frowardnesse. Let his humility<sup>e</sup> for mine hautinesse, his patience, for mine impatiencie, his gentlenesse for my cruelty, his obedience<sup>h</sup> for my rebellion, his quietnesse<sup>i</sup> for my crabbednesse, his sweetnes for my bitterness, his mildnesse for my rage, and his love<sup>k</sup> for mine hatred, make amends.

<sup>c</sup> Psal. 7. 1.

<sup>d</sup> Gen. 1. 3.

<sup>e</sup> Phil. 2. 21.  
<sup>f</sup> 1 Pet. 2. 21.

<sup>g</sup> Mar. 11. 19  
<sup>h</sup> Ph 1. 3. 8.

<sup>i</sup> Esai. 53. 7.

<sup>k</sup> Ephef. 5. 2.

*St. Augustines Prayers. 41*

CHAP. 9.

*Unto the Holy Spirit a god-ly Prayer.*

**T**Herefore Almighty and ho-ly Ghost, which art the love of the Deitie, proceeding both from the Almighty Father <sup>a</sup>, and his blessed Sonne <sup>b</sup>, the most gracious Comforter <sup>c</sup> of the troubled soules, slide thou downe into the secret partour of mine heart by thy mightie power, and lighten everie privie corner of the neglected house by the brightnesse of thy glittering light; and such places as wither through long drinenesse, by visiting with thine abundant showres of raine, makethou to spring.

The privie places of the inner man heale thou with the dart of thy love, and kindle by piercing with thy healthfull flames the intralls of my nummed liver,



42 *S: Augustine's Prayers.*

liver, and with the lightsome  
fire of thine holy and fervent  
love feed thou everie secret part  
both of my mind and body.

Give me drinke out of thir-  
ver of thy pleasures <sup>d</sup>; that I  
may now covet no more to taste  
of the poysoned sweetnesse of  
worldly things.

Judge me, O Lord, and <sup>e</sup>de-  
fend my cause against the un-  
godly people; reach mee to doe  
thy will <sup>f</sup>, for thou art my God.

<sup>f</sup> Psal. 143. 10.

Wherefore I doe verily be-  
leeve, that in whomsoever thou  
dwellest, thou dost build the  
house both of the Father and  
the Sonne. Blessed is that man  
which can get such a guest: be-  
cause through thee, both the Fa-  
ther, and the Sonne will dwell  
with him. Come then, O thou

<sup>g</sup> Ioh. 14. 23.

most gracious Comforter of the  
troubled soule <sup>h</sup>, which art a

<sup>h</sup> Ioh. 15. 26.

Protector in due time, and an  
helper in affliction, come. Oh

<sup>i</sup> Psal. 9. 9.

come thou purger of wic-  
kednesse

*St. Angustines Prayers. 43*

kednesse and curer of wounds.  
Come, thou which art the fortitude of the weake, and the stay of such as are falling. Come thou instructor of the humblek, <sup>k Luk. 13. 11.</sup> and the destroyer of the proud. Comethou loving father of the fatherlesse, and thou mercifull judge of the widdows!. Come <sup>1 Psal. 68. 5.</sup> thou hope of the poore, and refresher of them which be ready to faint. Come thou guide of Sea-faring men, and haven to avoyd shipwracke. Thou singular glory of such as live: thou onely salvation of them at the point of death; come. Come O most holy Spirit, come and have mercy upon me, knit me to thee; and mercifully grant after the multitude of thy mercies, that my slendernesse may please thy greatnesse; and my weaknes thy strength, through Jesus Christ my Saviour<sup>m</sup>, who <sup>m Iob. 4. 42.</sup> in thy unitie with the Father li- veth & raigneth for evermore,  
Amen.

CHAP.

## C H A P. IO.

*A devout prayer of an humble  
Servant of G O D.*

I Know Lord, I know and  
 confesse, how I am unwor-  
 thy to be loved of thee: yet art  
 not thou unworthy to be loved  
 of me. I am unworthy to serve  
 thee: yet art not thou unworthy  
 to have my service. Make mee  
 therefore worthy of that which  
 thou art worthy of; so shall I be  
 worthy of that, of which now  
 I am unworthy. Make mee, as  
 thy will is, to cease from sinne,  
 that as my dutie bindes, I may  
 serve thee.

Grant that I may so keepe,  
 and governe, and end my life,  
 that I may sleepe in peace, and  
 rest in thee.

Sticke to me even to the end,  
 that sleepe with rest, and rest  
 with quietnesse, and quietnesse  
 with everlastingnesse: may re-  
 ceive me. Amen.

## C H A P.

CHAP. II.

*A prayer unto the blessed  
Trinitie.*

**B**OTH with heart and mouth  
we confesse, wee prayse and  
blesse thee, God the Father <sup>b</sup> *Mat. 11. 35*  
unbegotten : thee, God the  
Sonne onely begotten <sup>c</sup> : thee, *ciob. 1. 14.*  
God the holy Ghost the com-  
forter <sup>d</sup>, an holy and insepara- *d* *Ioh 14. 16.*  
ble Trinitie, to thee be glory <sup>i</sup> *Tim. 1. 17.*  
world withoutend, Amen.

CHAP. 12.

*A Confession of Gods Al-  
mightinesse and  
Majestie.*

**O**UR GOD <sup>2</sup>, O Almighty <sup>a</sup> *Psal. 90. 1.*  
God <sup>b</sup>, O holy Trinity, one <sup>b</sup> *Gen. 35 11.*  
power and unparted Majestie.

I prayse thee, yea even I the  
basest of thy servants, and a sim-  
ple member of thy Church, I  
praise thee, and with a due sa-  
crifice

46 *St. Augustines Prayer.*

c Psal. 50. 14. crifice of prayse<sup>c</sup>, according to the knowledge and power, which thou hast vouchsafed to impart upon me, I glorifie thee.

And because I lacke outward gifts to offer, beholde that which is in me, even the vowes of thanksgiving<sup>d</sup>, gladly and joyfully doe I offer out of a good conscience, and faith unfained.

With mine heart therefore I

f Rom. 10. 10 doe beleeve<sup>f</sup>, O King of heaven<sup>g</sup>, and Lord of the earth,

and with my mouth I confesse,

h Mat. 13. 32. the Father<sup>h</sup>, the Sonne<sup>i</sup>, and i Ioh. 1. 18.

k Mar. 12. 36. the holy Ghost<sup>k</sup>, three in persons<sup>l</sup>,

l Mar. 3. 16. yet but one in substance,

m Ier. 10. 13. to be a very<sup>m</sup> and almightie<sup>n</sup>

n 2 Cor. 6. 18 God, of one simple, spiritvall<sup>o</sup>,

o Ioh. 4. 24. invisible<sup>p</sup>, and incomprhen-

p 1 Tim. 1. 7. sible<sup>q</sup> nature, in which none is

either higher, or lower, or greater

than other, but are altogether

perfect<sup>r</sup>, and without de-

formitie, big without quanti-

tie<sup>s</sup>, good without qualitie<sup>t</sup> ;

without

r Mat. 5. 48.

s Iob 2. 38.

t Mat. 19.

*St. Augustines Prayers. 47*

without any time everlasting<sup>u</sup>, <sup>m</sup> Eccl. 18. 1.  
without dying immortall<sup>x</sup>, <sup>x</sup> 1 Tim. 1. 17.  
strong y without faintnesse, <sup>y</sup> Psal. 7. 10.  
true z without falshood; with- <sup>z</sup> Rev. 6. 10.  
out any abode present every  
where<sup>a</sup>; without any place <sup>a</sup> psal. 139. 6.  
wholly every where; filling all  
things without stretching; go-  
ing every where without stop  
or let; passing over all things,  
and yet moovest not; abiding  
in all places, and yet standest  
not, creating all things<sup>b</sup> with- <sup>b</sup> psal. 124. 8.  
out need, governing all things<sup>c</sup> <sup>c</sup> Mat. 11. 25.

without labour, giving begin-  
nings to all things<sup>d</sup>, and yet <sup>d</sup> Heb. 1. 13.  
had no beginning<sup>e</sup>, changing <sup>e</sup> Prov. 8. 22.  
all things<sup>f</sup>, and yet never chan- <sup>f</sup> 2 Pet. 3. 10.  
ged<sup>g</sup>, in greatnesse infinit<sup>h</sup>, in <sup>g</sup> Mal. 3. 6.  
power almightie<sup>i</sup>, in goodnesse <sup>h</sup> Job 23. 8.  
soveraigne<sup>k</sup>, in wisdom won- <sup>i</sup> psal. 115. 3.  
derfull<sup>l</sup>, in counsels terrible<sup>m</sup>, <sup>k</sup> Mar. 20. 18.  
in judgements righteous<sup>n</sup>, in <sup>l</sup> Wisd. 9. 1.  
cogitations secret<sup>o</sup>, in promise <sup>m</sup> psal. 66. 5.  
true<sup>p</sup>, in workes holy<sup>q</sup>, in mer- <sup>n</sup> ps. 119. 137  
cy rich<sup>r</sup>, toward sinners most <sup>o</sup> psal. 92. 5.  
patient<sup>s</sup>, toward the penitent <sup>p</sup> psal. 86. 15.  
<sup>q</sup> Esay 6. 3.  
<sup>r</sup> psal. 130. 7.  
<sup>s</sup> psal. 16. 15.  
most

48 *St. Augustines Prayers.*

*e Jer.* 18. 8. most mercifull<sup>t</sup>, alway the same  
*Mal.* 3. 6. <sup>u</sup>, eternall<sup>x</sup>, and everlasting, and  
*x Psal.* 102. 11 immortall<sup>y</sup>, and unchangeable,  
*y 1 Tim.* 1. 17. whom neither widenes of place

maketh bigger, nor straightnes  
lesser, nor corners wring, whose  
will doth not vary, nor friend-  
ship alter, whom neither adver-  
sitie maketh out of quiet, nei-  
ther prosperity over jocond, nor  
oblivion bringeth ought out of  
thy mind, nor memory into thy  
remembrance ; neither things  
passed goe away, nor things to  
come succcede where thou art:  
with the beginning thou be-  
gannest not, with times thou  
encreasest not<sup>z</sup>, with the end  
thou takest not an end, but both  
before all worlds, and in the  
world, and world without end  
thou livest and enjoyest perpe-  
tuall praise, eternall glory<sup>a</sup>, so-  
veraigne authority, singular ho-  
nour, an everlasting Kingdom,  
and infinite power, for ever and  
ever. Amen.

*a 2 Ps.* 102. 25.

*a 2 Tim.* 4. 18

CHAP. 13.

*A zealous prayer, wherein is declared how God the Father hath saved mankind, and how the Word became flesh, with a prayer for remission of sinnes.*

**H**itherto, O God Almighty<sup>a</sup>, which seest and searchest mine heart<sup>b</sup>, hitherto I have b<sup>1</sup> I sam. 16.7 confessed the Almightyesse of thy majestic, and the majestic of thine Almightynes: but now as I beleewe in mine heart unto righteousnesse<sup>c</sup>, so will I confesse with my mouth unto salvation, how thou hast vouchsafed to helpe mankinde in the end of the world.

Touching thee, God the Father, thou art never read to be sent: but of thy Sonne the Apostle writeth on this wise<sup>d</sup>, When the fulnesse of time was come, God sent forth his Son. When he saith, He sent, he plainly sheweth

<sup>a</sup> Gen. 35. 10.

<sup>c</sup> Rom. 10. 10.

<sup>d</sup> Gal. 4. 4.



50 *St. Augustines Prayers.*

sheweth how hee came, being  
sent into the world, when be-  
ing borne of the Virgine Ma-  
ry<sup>e</sup>, he shewed himselfe in the  
flesh to bee very God and per-  
fect man<sup>f</sup>.

<sup>e</sup>Mat. i. 18.

<sup>f</sup>Ioh. i. 14.

But what meaneth that prin-  
cipall of all the other Evange-  
lists when hee saith<sup>e</sup>, Hee was  
in the world, and the world  
was made by him? Thither  
truely he was sent by his huma-  
nitie, where he was alway and  
is by his Divinitie. Which am-  
bassage of his, I verily doe be-  
leeve with mine heart, and ac-  
knowledge with my mouth,  
was the worke of the whole  
Sacred Trinitie.

Now then how hast thou  
loved us<sup>h</sup>, O heavenly and lo-  
ving Father? how hast thou  
loved us, O gracious Maker,  
which hast not spared thine  
owne Sonne<sup>l</sup>, but given him to  
the death for us ungodly wret-  
ches! He was obedient to thee,  
even

<sup>h</sup>Ioh. 3. 16.

<sup>i</sup>Ioh 20. 17.

<sup>k</sup>Psal. 100. 3.

<sup>l</sup>Rom. 8. 32.

*Sr. Augustines Prayers. 51*

even unto the death, yea the death of the Crosse<sup>m</sup>, taking out of the way the hand-writing of our sinnes, and fasting it upon the Crosse<sup>n</sup>, hee hath crucified sin, and killed death. Hee onely is free among the dead<sup>o</sup>, having power to lay downe his life<sup>p</sup>, and power to p<sup>r</sup> Ioh. 10. 18. take it againe for our sakes.

And therefore he was both a conquerour and an oblation<sup>a</sup>, a Heb. 9. 26. and because an oblation, therefore a conquerour. For our behoofe hee was to thee both a Priest and a Sacrifice: and because a Sacrifice, therefore a Priest<sup>b</sup>. Well may I then repose a strong hope in him<sup>c</sup>, because through him that sitteth at thy right hand<sup>d</sup>, making intercession for us, thou wilt heale all mine infirmities<sup>e</sup>.

For Lord, great be my diseases, and manifold, yea manifold and very great be they. For the Prince of this world, I know, and

and

<sup>m</sup> Phil. 2. 8.

<sup>n</sup> Col. 1. 14.

<sup>o</sup> Psal. 88. 5.

<sup>p</sup> Ioh. 10. 18.

<sup>a</sup> Heb. 9. 26.

<sup>b</sup> Heb. 5. 5.

<sup>c</sup> Col. 1. 27.

<sup>d</sup> Rom. 8. 34

<sup>e</sup> Esa. 53. 5.

52 *St. Augustines Prayers.*

and I confesse hath much to say  
against me: but for his sake that  
sitteth at thy right hand <sup>f</sup>, even  
for my Redeemers sake <sup>g</sup>, in  
whom hee could finde none  
evill <sup>h</sup>, deliver me.

<sup>f</sup> Mar. 16. 10.

<sup>g</sup> Rom. 3. 24.

<sup>h</sup> Ioh. 14. 30.

For his sake who did no sin <sup>a</sup>,  
and in whose mouth there was  
found no guile, justifie me.

<sup>a</sup> 1 Pet. 4. 22.

For his sake, who is our  
Head <sup>b</sup>, wherein there is no  
blemish, save a member of his,  
though poore and weake.

<sup>b</sup> Eph. 4. 15.

Pardon I pray thee all my  
finnes, vices, faults and offen-  
ces. Indue mee with thine ho-  
ly vertues; make mee to live  
godly, and to continue even  
to the end in good works,

according to thy Will,  
even for thy Holy

Names sake,

Amen.

CHAP.

CHAP. 14.

*A thanksgiving of a faithfull  
minde unto God, for sending his  
deere and onely Sonne to  
save mankinde.*

I Might utterly despaire in  
consideration of my mani-  
fold finnes, and infinite offen-  
ces, had not thy Word, O God  
become made flesh<sup>a</sup>, and dwelt <sup>a</sup> Iohn 1. 14.  
among us.

But now I dare not despaire.  
For if when we were enemies<sup>b</sup>, <sup>b</sup> Rom. 5. 10.  
wee were reconciled unto thee  
by the death of thy Sonne; how  
much more being reconciled,  
are we saved by his life?

For all mine hope<sup>c</sup>, and all <sup>c</sup> 1 Tim. 1. 1.  
my confidence is reposed in  
that pretious blood which was  
shed for us, and for our salvati-  
on<sup>d</sup>. In it I take heart againe, <sup>d</sup> 1 Pet. 2. 24.  
and resting thereupon, I covet  
to come unto thee, not having  
mine owne righteousness<sup>e</sup>, <sup>e</sup> Phil. 3. 9.  
but

54 St. *Augustines Prayers.*

but that which is through the faith of our Lord Jesus Christ.

Wherefore O most gracious and mercifull God, lover of mankind<sup>f</sup>, which through Jesus Christ thy Sonne and our Lord<sup>g</sup>, even when we were in the state of damnation by reason of sin<sup>h</sup>, hast delivered and saved us: I thanke thy goodness, yea, from the very bottom of mine heart I do highly thanke thee for sending of thy great love i wherewith thou hast lov'd us miserable wretches unworthy all favour, the same thy onely begotten Sonne<sup>k</sup>, from thine owne bosome into the world, to save us great sinners l, the children of wrath<sup>m</sup>.

I thanke thee for his holy Incarnation and Birth of his glorious Mother, of whom hee vouchsafed to take flesh for us men, and for our salvation; that as hee was very God of God<sup>n</sup>,  
so

fwis. 1. 1. 2. 1.

g Rom. 1. 4.

h Rom. 5. 7.

i Ephes. 2. 4.

k Ioh. 3. 16.

l 1 Tim. 1. 15  
m Eph. 2. 3.

n Mat. 1. 23.

*St. Augustines Prayers. 55*

so he might be very man of  
man<sup>o</sup>.

<sup>o</sup> Ioh. 1. 14.

I thank thee for his passion<sup>p</sup>,  
crosse, and death; for his resur-  
rection and ascension into hea-  
ven, & sitting at thy right hand.  
For the fortieth day after his re-  
surrection<sup>q</sup>, in the sight of his  
Disciples he ascended up above  
all the heavens, where he sit-  
ting on thy right hand, poured  
downe thy holy spirit<sup>a</sup>, accor-  
ding to his promise<sup>b</sup>, upon the  
children of adoption.

<sup>q</sup> A&S 1. 3.

<sup>a</sup> A&S 2. 1.

<sup>b</sup> Ioh. 15. 26.

I thanke thee both for that  
shedding of his precious blood  
where withall we be redeemed<sup>c</sup>,  
and also for his instituting the  
holy and lively Sacrament of  
his body and blood<sup>d</sup>, where-  
withall in thy Church wee be  
daily nourished, refreshed, wa-  
shed, sanctified, and made par-  
takers of one heavenly and di-  
vine nature.

<sup>d</sup> Mat. 25. 26.

Finally, once againe I thanke  
thee for thy great love<sup>e</sup>, where-  
with

N

<sup>e</sup> Ephes. 2. 4

56 *St. Augustines Prayers.*

with thou hast so loved us wretches, through thine onely<sup>f</sup>, and welbeloved Sonne<sup>g</sup>. For so thou didst love the world<sup>h</sup>, that thou gavest thine onely begotten Sonne, that whosoever beleeveth on him, should not perish, but have everlasting life. And this is eternall life<sup>i</sup>, that wee know thee to be the true God, and whom thou hast sent Jesus Christ, through a right faith, and workes agreeable to our faith.

<sup>f</sup> Ioh. 4. 9.

<sup>g</sup> Mar. 3. 17.

<sup>h</sup> Ioh. 3. 16.

<sup>i</sup> Ioh 17. 3.

C H A P. 15.

*Of the incomprehensible good will of God the Father toward mankinde.*

**O** Pittie unmeasurable, oh wonderfull love! To save a servant, thou hast given thy Sonne<sup>a</sup>, God was made man<sup>b</sup>, that wretched man might be plucked out of the power of devils.

<sup>a</sup> Ioh. 3. 16.

<sup>b</sup> Ioh. 1. 14.

How

St. Augustines Prayers. 57

How deeply hath thy Son O  
God loved man, which thought  
he did not humble himselfe e-  
nough, if he were onely borne  
of the Virgin *Mary*, unlesse for  
us & for our salvation <sup>c</sup>, he shed <sup>c</sup> 1 Pet. 1. 18.  
his bloud also upon the Crosse.

He came a mercifull God, he  
came of meere compassion and  
goodnesse: yea to seeke and to  
save that which was lost <sup>d</sup>, bee <sup>d</sup> Luk. 19. 10.  
did come. Hee sought the lost  
sheepe <sup>e</sup>; he sought and found <sup>e</sup> Luk. 15. 4.  
it; and like a gracious Lord and  
right good shepheard <sup>f</sup>, on his <sup>f</sup> Ioh. 10. 11.  
shoulders he carried it unto his  
flocke.

O rare love! O tender kindness!  
who at any time hath heard the  
like! who but will be amazed at  
such bowels of mercy! who but  
will wonder? who but must  
needes reioyce at his abundant  
love wherewith he hath loved  
us?

<sup>g</sup> Ephes. 2. 4.

Thou didst send thy sonne in  
the similitude of sinfull flesh <sup>h</sup>, <sup>h</sup> Rom. 8. 3.

N 2 that



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that of sin he might condemne  
sin, and that wee might be thy  
righteousnesse in him.

i 1 Pet. 1. 19. For he is the Lamb undefiled,  
which hath taken away the sins  
k Joh. 1. 19. of the world, abolished death  
l 2 Tim. 1. 10. by his death, and brought life  
again by his resurrection.

But what may we render un-  
to thee our God, for these so  
m Ps. 116. 12. great benefit<sup>m</sup> of thy mercy?  
What prayes, what thanks  
may we ascribe?

Surely had wee the know-  
ledge and power of the blessed  
Angels, yet could our amends  
be nothing correspondent to  
thy inercy and goodnesse. And  
were all our members conver-  
ted into tongues, yet should we  
never extoll thee sufficiently e-  
nough.

For thy great love, extended  
graciously of thy meer goodnes  
to us ward, reacheth beyond all  
knowledge. For thy Son, O our  
n Joh. 17. 3. God<sup>n</sup>, tooke in no sort the An-  
gels,

*St. Augustines Prayers. 89*

gels, but he tooke the seede of <sup>o</sup> Heb. 2. 16.  
*Abraham*; and was like to us in  
all things, yet without sinne. <sup>p</sup> Heb. 4. 15.

So that taking mans nature,  
not Angels upon him; and glo-  
rifying it with the robe of holy  
resurrection and immortalitie, <sup>q</sup> AAs 1. 9.  
hee hath carried the same over  
all heavens, over all the quires  
of Angels, over all Cherubins,  
and Seraphins, and placed the  
same at thy right hand.

The which both Angels doe  
praise, and dominions worship,  
and all the powers of heaven do  
bowe at man God over them. <sup>r</sup> Phil. 2. 9.  
This verily is all mine hope, and  
my whole confidence.

For every of us have a portion  
of bloud and flesh, in the body  
of Iesus Christ our Lord. Ther-  
fore, where a piece of my selfe  
is, there I trust I doe raigne;  
where my flesh is glorified,  
there I know I am glorious;  
where my flesh doth rule, there  
I perceive I have dominion.

N 3

And

66 *St. Augustines Prayers.*

And although I am yet a sinner: yet I doubt not of this participation of grace: although my finnes doe hinder mee, yet my substance doth require it: and although mine offences exclude me; yet the communion of nature doth not repell me.

For God is not so hard-hearted that he can forget flesh and blood which he beareth, which for my sake hee hath taken, which on my behalfe he requir-  
eth.

But the Lord our GOD is  
milde and very gentle, he loveth his owne flesh, his members, and his bowels.

In very God, and our sweet gracious and most gentle Lord, even Jesus Christ, in whom we have risen, ascended now into heaven, and now sit together in the heavenly places, our flesh doth love us.

In him we have the prerogative of our blood: wee are his members,

1. Cor. 2. 13.

1. Ephe. 2. 5.

*St. Augustine's Prayers. 61*

members, and his flesh: finally he is our head<sup>a</sup>, of which the whole body dependeth.

<sup>a</sup> Eph. 4. 15.

As it is written, This now is bone of my bones<sup>x</sup>, and flesh of my flesh; and they shall be one flesh. And no man ever yet hated his owne flesh<sup>y</sup>, but nourisheth and cherisheth it. This is a great secret<sup>z</sup>, but I speak concerning Christ, and concerning the Church, saith the Apostle.

<sup>y</sup> Eph. 5. 29.

<sup>z</sup> Eph. 5. 32.

CHAP. 16.

*A thanksgiving unto God for  
his mercy extended toward  
man in the incarnation of  
his Son Iesus Christ.*

I Therefore, O Lord our God<sup>a</sup>, <sup>a</sup> Psal. 90. 1.

with my lippes, and with mine heart, and with all my power doe thanke thy mercie for all mercies, whereby thou hast miraculously redeemed us thy wretched servants<sup>b</sup>, & that through the same thy Son our

<sup>b</sup> Eph. 3. 4.

N 4 Saviour,

62 *St. Augustines Prayers.*

c 1 Pet. 3. 24. Saviour<sup>e</sup>, and redeemer<sup>d</sup>, which  
d Gal. 3. 17. was delivered to death for our  
e Rom. 4. 29. sinnes<sup>e</sup>, and is risen againe for  
our justification, and sitteth  
living without end at thy right  
f Rom. 8. 34. hand<sup>f</sup>, making request for us,  
and shewing mercie with thee  
upon us, because of thee the  
g Ioh. 6. 41. Father<sup>g</sup>, he is an eternall God,  
of one substance with thee in  
all respects. Whereby hee can  
save us at all times.

But in that he is a man, where-  
by he is inferiour to thee. All  
power is given to him in hea-  
ven and in earth<sup>h</sup>, that at the  
name of Iesus every knee should  
bow<sup>i</sup>, both of things in heaven,  
and things in earth, and things  
under the earth, and that every  
tongue should confesse that Je-  
sus Christ is the Lord unto thy  
glorie, O God the Father.

Him thou hast ordained a  
k A. 10. 42. Judge of quick and dead<sup>k</sup>. For  
l Ioh. 5. 27. thou judgest no man<sup>l</sup>, but hast  
committed all judgement to  
thy

<sup>h</sup> Mat. 28. 18.

<sup>i</sup> Phil. 2. 10.

<sup>k</sup> A. 10. 42.

<sup>l</sup> Ioh. 5. 27.

*St. Augustines Prayers. 63*

thy Sonne, in whose breaſt are hid<sup>m</sup> all the treasures of wiſe-  
dome and knowledge.

And he is the witnes and the Judge<sup>n</sup>, I ſay the iudge and the witnes whose preſence no guiltv conſcience ſhall eſcape. For o 1 Cor. 4. 5.  
all things are naked and open to his ſight p. And he which un- p Heb. 4. 13.  
juſtly was condemned<sup>q</sup>, hee q Mat. 27. 24.  
even hee will judge the world with righteous ſaſſe<sup>r</sup>, and the r Pſal 96. 13.  
people in truth.

Wherefore I bleſſe thine ho-ly name for evermore, and with mine whole heart, O Almighty & gracious Lord, I glorifie thee for that unſpeakeable and wonderfull uniting together of thy Godhead and manhood in one perſon, ſo that one was not God and another man, but one and the ſame perſon was both God and man, or man and God.

But although of thy great goodneſſe the word was made,

N 5      fleſh;

64 *St. Augustine's Prayers.*

flesh; yet neither of those two natures was converted into another substance.

To the mystrie of the Trinitie there is not a fourth person added. For the substance both of the Word of God, and of man is united but not confounded: that unto the Godhead that thing which was taken of us might approach, and that thing which never had beene, might remaine the same which alwayes it was.

O wonderfull mystery! O unspeakable fellowship! O strange goodnesse of Gods mercy, ever to be marvelled at, ever to be loved! Wee are not worthy to be servants, and loe we are made the Sons of God, even the heires of God, and heires annexed with Christ. How came this to passe? who hath brought us hereunto?

But, O God, mercifull Father, by this thine inestimable good-

1 Joh. 1. 14.

1 Tim. 3.  
16.

1 Rom. 8. 17.

*St. Augustines Prayers. 65*

goodnesse, mercy, and good will, I beseech thee, make us worthie so great and so manifold promises of the same thy Son our Lord Jesus Christ x.

2 1 Cor. 1. 3.

Appoint thy strength, stablish O God, that which thou hast wrought in us y, finish what thou hast begun, that we may be able to come unto the fulnesse of thy mercy.

y Psal. 68. 28.

Make us through thy Holy Spirit to understand, and through thy Sonne to discern; and with due honour to reverence this high mystrie of god- z lineesse z: which is, how God was manifested in the flesh; justified in the spirit; seene of Angels; preached unto the Gentiles; beleevied on in the World; and received up in Glorie.

z 1 Tim. 3. 16.

CHAP.



CHAP. 17.

*Another thanksgiving for the  
benefit of our re-  
demption.*

**O** Lord our GOD<sup>a</sup>, how  
much are wee bound unto  
thee, which be redeemed with  
such a price<sup>b</sup>; salved with such  
a gift<sup>c</sup> and preserved by so hea-  
venly a benefit!

<sup>a</sup> Psal. 90. 1.

<sup>b</sup> 1 Pet. 1. 13

<sup>c</sup> 1ohn 3. 16.

O how greatly are we wret-  
ches bound to fear thee, to love  
thee, to blesse thee, to praise  
thee, to honour thee, and to  
glorifie thee, seeing wee are so  
saved, so sanctified, and so glo-  
rified of thee<sup>d</sup>.

<sup>d</sup> Rom. 8 30.

For we are indebted to thee,  
both for all that wee can doe,  
both for all that wee life<sup>e</sup>, and for all  
our wisdomes<sup>f</sup>. And who hath  
any thing of himselfe not from  
thee<sup>g</sup>?

<sup>e</sup> Añ. 17. 23.

<sup>f</sup> 1am. 1. 17.

<sup>g</sup> 1 Cor. 4. 7.

Wherefore, O Lord our God  
from whom every good gift  
doth

*St. Augustines Prayers. 67*

doth proceed, even for thine  
owne sake, and for thine holy  
Name sake, give us grace of thy  
goods and gifts to serve thee,  
and in truth to please thee, and  
evermore for so great benefits  
of thy mercy to thank thee.

For, by none other means can  
wee either serve or please thee,  
but by thy owne gift. For every  
good giving and every perfect  
gift, is from above<sup>h</sup>, and com-  
meth downe from the Father  
of lights, with whom is no va-  
riablenesse, neither shadowing  
by turning.

<sup>h</sup> 1 am. 1. 17.

O Lord our God<sup>k</sup>, O grati-  
ous God<sup>l</sup>; O good<sup>n</sup> God; O  
God Almighty<sup>n</sup>; God whose  
nature can bee neither uttered  
by words, nor contained in any  
place<sup>o</sup>; God Creatour of all  
things<sup>p</sup>, and the Father of our  
Lord Iesus Christ<sup>q</sup>, which hast  
from thine owne bosome sent  
the same thy beloved Sonne<sup>r</sup>,  
into the world for our com-  
mon

<sup>k</sup> Ioh. 20. 17.

<sup>l</sup> E(3) 1. 6. 3.

<sup>m</sup> Mar. 19. 17

<sup>n</sup> 2 Cor. 6. 18.

<sup>o</sup> Iob. 23. 8.

<sup>p</sup> Gen 1. 1.

<sup>q</sup> Gal. 1. 1.

<sup>r</sup> Mar. 3. 17.

f 1 Tim. 1. 17 mon welfare; to take our nature upon him<sup>e</sup>, that he might give us his; and be, as perfect God of thee his Father, so perfect man of his mother, a very God and a very man, yet but one and the same Christ, both eternall and temporall, immortal and mortall, a Creator and a Creature, strong and weak, a conquerour and conquered, a nourisher and nourished, a shepheard and a sheepe: temporally dead, and yet living eternally with thee, who promised to his friends a citie of life; and said to his disciples, Whatsoever you shal aske the Father in my name<sup>e</sup>, he wil give it you.

u Ioh. 16. 23

By the same high Priest<sup>e</sup>, and right Bishop<sup>y</sup>, and good shepheard<sup>z</sup>, who hath offered himselfe for a sacrifice, giving his life for his sheepe; I beseech thee, even by him which

x Heb. 8. 1.

y Heb. 9. 11.

z Ioh. 10. 20

a Rom. 8. 34. sitteth at thy right hand<sup>a</sup>, and maketh request for us, our Re-

Redeemer<sup>b</sup>, and Advocate<sup>c</sup>, I  
say of thy mercie and goodnes,  
I humbly beseech thee, O most  
gentle, most loving and most  
gracious God lover of man-  
kinded<sup>d</sup>, give me grace with the  
same thy Sonne, and the Holy  
Ghost, in al things to bles thee,  
and with much sorrow of heart  
to glorifie thy Name; finally,  
give mee a fountaine of teares  
with great reverence and feare.  
For they have power to give  
alike, whose substance is all  
one.

But for so much as a corrupti-  
ble bodie<sup>e</sup> is heavie unto the  
soule: quicken mee I pray thee,  
by thy spurs: and make me va-  
liantly to persevere in thy pre-  
cepts, and prayes day and  
night<sup>f</sup>. Make mine heart hot  
within me<sup>g</sup>; and in my musing  
let the fire be kindled.

And because thy beloved and  
only Son hath said, no man can  
come to me<sup>h</sup>, except the Father<sup>b</sup> which

<sup>b</sup> 1 Pet. 1. 10.  
<sup>c</sup> 1 Ioh. 2. 1.

<sup>d</sup> Iob. 3. 16.

<sup>e</sup> Wis. 9. 51.

<sup>f</sup> Psal. 35. 27.  
<sup>g</sup> Psal. 39. 3.

<sup>h</sup> Iohn 6. 44

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which hath sent me draw him;  
and againe, No man commeth  
unto the Father but by mee, I  
pray and humbly beseech thee,  
draw mee alwayes unto him,  
that he at length may bring me  
unto thee, even thither where  
he is sitting at thy right hand k,  
whereas life everlasting, and  
everlasting blessednesse is,  
whereas perfect love, and no  
feare is<sup>m</sup>; whereas day alway,  
and one spirit of all is; whereas  
soveraigne and sure securitie,  
and secure quietnesse, and quiet  
joyfulnesse, and joyfull blessed-  
nesse, and blessed everlasting-  
nesse, and everlasting happi-  
nesse, and the happy fight<sup>n</sup>,  
and praying of thee is without  
end; where thou with him, and  
hee in the communion of the  
Holy Spirit, liveth and raig-  
neth a God for ever and ever,  
Amen.

i John 14.6.

k Rom. 8.30.  
I Rev. 7.15.

m Rev. 21.4.

n Rev. 22.4.

CHAP. 18.

*A most godly prayer unto our  
Saviour Christ.*

**O** GOD Christ, thou most  
kinde lover of mankind<sup>a</sup>,  
mine hope<sup>b</sup>, the light<sup>c</sup>, the  
way<sup>d</sup>, the life<sup>e</sup>, the salvation,  
the honour and the glory of all  
thy people<sup>g</sup>: Call into thy  
remembrance for whose sake  
thou wouldst endure and suffer  
bands<sup>h</sup>, the crosse<sup>i</sup>, wounds<sup>k</sup>,  
death and the grave<sup>l</sup>, I beseech  
thee, for whose cause, having  
overcome death after three  
dayes thou roset againe<sup>a</sup>, ap-  
pearedst to thy Disciples<sup>b</sup>, in-  
structing their wavering mind;  
and fortie dayes after thy resur-  
rection, thou ascendedst into  
Heaven<sup>c</sup>, where thou livest,  
and shalt raigne for ever-  
more<sup>d</sup>.

Thou art my God, a living<sup>e</sup>,  
and a true God<sup>f</sup>, mine Holy  
Father,

<sup>a</sup> Eph. 3. 1.  
<sup>b</sup> Col. 1. 17.  
<sup>c</sup> Iohn 1. 4.  
<sup>d</sup> Iob. 1. 6.  
<sup>e</sup> 1 Pet. 2. 24.

<sup>g</sup> Luk. 2. 32.  
<sup>h</sup> Mat. 27. 24.

<sup>i</sup> Mark 15. 13.  
<sup>k</sup> Iob. 19. 14.  
<sup>l</sup> Iob 19. 48.

<sup>a</sup> Mat. 28. 5.

<sup>b</sup> Mar. 16. 14

<sup>c</sup> Luk. 24. 51  
<sup>d</sup> Rev. 4. 8.

<sup>e</sup> Rom. 8. 34.  
<sup>f</sup> Mat. 4. 7.

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<sup>a</sup> **Ab.** 7. 59. Father, my loving Lordg, my  
<sup>b</sup> **Revel.** 4. 9. puissant Prince <sup>b</sup>, my good  
<sup>i</sup> **Iohn** 10. 11. Shepheard <sup>i</sup>, mine onely Ma-  
<sup>k</sup> **Mat.** 23. 8. ster <sup>k</sup>, my best helper <sup>i</sup>, my faith-  
<sup>l</sup> **Heb.** 13. 6. fullest friend <sup>m</sup>, my living bread,  
<sup>m</sup> **I. h.** 15. 15. mine everlasting Priest <sup>n</sup>, my  
<sup>a</sup> **Ioh.** 6. 35. guide unto my country, my true  
<sup>o</sup> **Heb.** 7. 24. light <sup>o</sup>, my holy sweetnesse,  
<sup>p</sup> **Iohn** 14. my ready way <sup>q</sup>, my noble wise-  
<sup>q</sup> **Ph.** 1. 37. domer <sup>r</sup>, my pure simplicitie, my  
<sup>a</sup> **Iohn** 14. 6. peace-making quietnesse <sup>r</sup>, my  
<sup>f</sup> **1 Cor.** 1. 30. sure safety, my good portion <sup>r</sup>,  
<sup>i</sup> **Eph.** 2. 14. mine eternall Salvation <sup>u</sup>, my  
<sup>b</sup> **Rom.** 8. 32. great mercy <sup>x</sup>, my mighty pati-  
<sup>a</sup> **Heb.** 2. 9. ence, mine unspotted sacrifice <sup>k</sup>,  
<sup>k</sup> **Heb.** 9. 14. mine holy redemption <sup>l</sup>, my  
<sup>l</sup> **1 Cor.** 1. 30. strong hope <sup>m</sup>, my perfect cha-  
<sup>m</sup> **Col.** 1. 27. rity <sup>n</sup>, my true Resurrection <sup>n</sup>.  
<sup>n</sup> **Rom.** 5. 8. mine everlasting life <sup>p</sup>, my blef-  
<sup>o</sup> **Ioh.** 11. 25. sed Joy and Contemplation <sup>r</sup>,  
<sup>p</sup> **Ioh.** 14. 6. continuing evermore .  
<sup>q</sup> **1 Cor.** 3. 22. Unto thee **dce** I pray, cry, and  
<sup>a</sup> **Revel.** 7. 15. bend my sute, that through thee  
 I may walke, unto thee I may  
 come, in thee I may rest, who  
 art the way, the truth, and the  
 life <sup>i</sup>, beside whom, no man  
 com-

<sup>i</sup> **Iohn** 14. 6. life <sup>i</sup>, beside whom, no man  
 com-

*St. Augustines Prayers. 73*

commeth unto the Father.

For I desire thee, a most glorious and glorious Lord, the

very brightnesse of the Fathers glory, which fittest upon the Cherubins, and beholdest the deepes, which art the true light, the light enlightening, the lasting light, whom the very Angels desire to behold.

John 1.4.

x 1 Pet. 1.12.

Lo mine heart is before thee; expell the darkenesse of the same, that more fully it may be indued with the cleerenesse of thy light.

Give me thy selfe, O my God, restore me thy selfe: loe, I love thee, and if not intirely enough, I would love thee more. I can by no meanes discerne how much I lacke of loving thee as I should, that my life may run into thine armes, and be at no time alienated, till it bee hid in the secret place of thy countenance. Notwithstanding, this do I know, that ill is it with me with-



74 *St. Augustines Prayers.*

without thee, O Lord, not only outwardly to my bodie, but also inwardly to my soule. For all plentie, being not by God, is but povertie.

But the good, which no way can bee altered, neither into the better or worse, thou alone art; which art simple alone, to whom it is not one thing to live, and another to live happily; but thou art thine owne happinesse. But thy creature to whom it is one thing to live, and another to live happily, can ascribe both his life and his blessed life, to none other thing but onely to thy mercy. And therefore wee stand in need of thee, but not thou of us. For wee were not wee at all, nothing were wanting to thy felicitie, which thou art. So that wee have great cause to cleave unto thee our Lord God, that through thy continuall help we may lead an holy, godly, and upright life. For

y M. l. 3. 6.

z Psal. 86. 10.

*St. Augustines Prayers. 75*

For by reason of the weight  
of our wickednesse, wee are  
drawne downward <sup>p</sup> : but  
through thy gift wee are infla-  
med, and carried upward, wee  
burne, and wee goe, wee doe  
mount, and ascend in our hearts  
and wee sing a song of degrees,  
with thy good fire wee burne,  
and wee goe forward.

<sup>p</sup> Wis. 15. 15.

Whither doe we now ascend  
upward unto the peace of Jeru-  
salem : For I rejoyced, when  
they said unto me, We will goe  
into the house of the Lord <sup>q</sup> .  
There hath hee placed us, wee  
will good that with nothing els,  
but there to abide for evermore

<sup>q</sup> Psal. 122. 1.

But for so much as while wee  
are in the bodie, wee be absent  
from thee, O Lord, wee have  
here no continuing citie <sup>s</sup> , but  
we seeke one to come; and our  
freedome is in heaven : there-  
fore through thy grace I do en-  
ter into the closet of my heart,  
and there doe I sing the songs  
of

<sup>r</sup> 2 Cor. 5. 6.

<sup>s</sup> Heb. 13. 14.

76 *St. Augustines Prayers.*

of love to thee, O my King and my God, fetching unspeakable sighings in this house of my pilgrimages, where I sing out thy righteousness. And calling Jerusalem into mind, I stretch the sense of mine heart toward the same, even toward Jerusalem my country, Jerusalem, I say my

Ps. 115. 54. *grimage*, where I sing out thy righteousness. And calling Jerusalem into mind, I stretch the sense of mine heart toward the same, even toward Jerusalem my country, Jerusalem, I say my

Gal. 4. 26. *mother*; and also toward thee her King, her enlightener, her father, defender, protector and governor, her pure and strong delight, her constant joy and all goodnesses whatsoever. For thou art the sovereign and the true happiness. From whence I will not be turned away, until in the peace of that my dearest mother, whereas the first fruits of my spirit are, though rather all that I am from scattering and deformity, and so conform me and confirm me for ever: O my God and my mercy.

2 Cor. 2. 9.

CHAP.

*St. Augustines Prayers. 77*

CHAP. 18.

*A longing after the Joyes  
in Heaven.*

**O** Lightsome and glorious  
house of God, I have lo-  
ved thy goodnes, and the place  
where the glory of the Lord  
God, who both enjoyeth and  
hath created thee, doth dwell<sup>a</sup>. <sup>a</sup> Psal. 29. 1.

In mine exile I sigh after thee  
both night and day, mine heart  
longeth, my minde coveteth,  
and my soule desireth to come  
unto the societie of your happi-  
nesse.

My prayer unto him which  
hath made me is, that he would  
possesse me in thee, because he  
hath made both me<sup>b</sup> and you. <sup>b</sup> Gen. 1. 20.

For I desire your holy fellow-  
ship, and wonderfull glory, not  
for any merit of mine owne:  
but I trust to attaine thereunto  
through the price of his blood,  
namely, of JESUS CHRIST,  
whereby

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c-1 Pet. 1. 18. whereby wee bee redeemed.

I confesse I have gone astray  
like a lost sheepe, and have too  
long dwelled out of my native  
soile, and am farre away cast  
from the face of the Lord my  
God, into this blindnesse of  
banishment, where driven out  
of the joyes of Paradise, I be-  
waile with my selfe daily the  
miserie of my captivitie, and  
sing a wofull song with great  
lamentation, when I remember  
you, O Mother Jerusalem,  
while my feet doe but stand in  
thy courts, O sacred and come-  
ly Zion, and I am not able  
plainely to looke into thy in-  
ner palaces.

p Gal 4. 6.

Notwithstanding, I have  
good hope upon the shoulders  
of my good shepheard, thy  
Creator, to bee brought backe  
unto thee, that I may triumph  
again with that unspeakable  
joy, wherewithall they be chee-  
red which dwell with you be-  
for

q Luk 15 5.

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fore God his Majestie, and our  
Saviour Christ, which hath ab-  
rogated through his flesh the  
hatred, and pacified all things  
both which are in Heaven, and  
which are in earth by his blood  
i. For hee is our peace which  
made of both one k, and joy-  
ning the two contrary wals to-  
gether, hath promised that hee  
will give the everlasting felicity  
of your happinesse in himselfe,  
after the like manner and mea-  
sure, when hee said, they shall  
bee like the Angels of God in  
Heaven i.

CHAP. 20.

*A bewailing of the miseries  
of this life.*

O My Lord, I am even wea-  
rie of this life, and of this  
troublesome pilgrimage.

This life is a miserable life,  
a transitorie life, an uncer-  
taine life, a labour some life,

O a pol-

Rev. 22. 5.

Eph. 2. 15.

Col. 1. 13.

Eph. 2. 14.

Mat. 22. 30.

Psal. 39. 12.

Iohn 14. 1.

Rom. 6. 12.

I Chr. 29.

Gen. 3. 17.

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a polluted life<sup>r</sup>, a life which is the mistresse of wickednesse, the queene of pride, replenished with error and miseries, not to bee called a life, but a death, wherein every moment we die, both by sundry defects of nature, and manifold diversities of deaths.

Can we therefore call it a life that we live in this world? the which both humours puffed up and sorrowes plucke downe, and heat withereth, and the aire infecteth; which both eating maketh fat, and fasting maketh leane: mirth maketh dissolute, sadnesse consumeth, care shorteneth, securitie dul- leth: wealth maketh proud, povertie bringeth out of heart, youth extollet, age crooketh, sicknesse breaketh, sorrow de- presseth: and after all these things commeth raging death, and bringeth an end at once to all the joyes of this miserable life,

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life, which being past, a man would not thinke it had ever beene at all.

This vitall death, and mortall life, albeit be replenished with these and other miseries, yet a griefe to tell, how many doth it catch with her snares? How many bee deceived by her false promises?

And although it be so deceitfull and bitter of it selfe, that his blindest lovers cannot chuse but perceive the same, yet with her golden cup which she carrieth in her hand, shee maketh infinite companies of fooles utterly drunke.

O happy are they, and those very rare, which avoyde her familiarities, which despise her momentanic pleasure, and her company, least with the perishing deceiver, they also bee compelled to perish.

gr Ioh. 2. 15.



## CHAP. 21.

*Of the felicitie of that life which  
God hath prepared for such  
as love him.*

**B**UT, O thou life, which God  
hath prepared for them that  
loue him <sup>f</sup>, thou art a lively life,  
a blessed life <sup>g</sup>, a secure life <sup>h</sup>, a  
goodly life, a pure life, a chaste  
life and an holy life, a life igno-  
rant what death means, voyd  
of sorrow, a life without spot,  
without griefe, without trouble  
without corruption, without  
perturbation, without change  
and alteration, a life replenisht  
with all goodnesse and glory,  
where neither adversary to im-  
pugne, nor inticement of finis  
to carry away, but perfect love  
no feare is where the day last-  
eth ever, and one spirit of all is:  
even where God is beholden  
face to face <sup>a</sup>, and with this food  
of life the minde is fed abun-  
dantly. It

<sup>f</sup> 2 Cor. 2. 6.

<sup>g</sup> Rev. 7. 13.

<sup>h</sup> Rev. 21. 4.

<sup>a</sup> 1 Cor. 13.

12.

It doth me good to meditate  
of thy glory; thy good things  
doe exceedingly delight mee.  
The more I remember, the  
more I long for thee. Greatly  
doe I desire, marvellously am I  
delighted with the sweete me-  
mory of thy Name. It doth me  
good therefore, to lift up the  
eyes of mine heart, to stirre up  
the state of my minde, to  
bend mine affection towards  
thee.

Truly it doth me much good,  
to talke of thee, to heare of thee  
to write of thee, to conferre of  
thee, to read every day of thy  
glory and blessednesse, and to  
meditate often of that I read:  
that so at leastwise from the  
heats, perils, and sweatings of  
this inortall and transitory life,  
I may passe unto the delectable  
coole of the lively ayre, and so  
when I goe to sleepe, may some-  
what lay down my weary head  
in thy bosome.

O 3 For

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For which cause I walke many times into the pleasant fields of the holy Scriptures, where I plucke up the goodly greene hearbs of sentences by pruning; eate them by reading : chaw them by using, and lay them up at the length in the high seat of memory by gathering them together, that so having tasted thy sweetnesse, I may the lesse perceiue the bitternesse of this miserable life.

O thou most happy life, O right blessed kingdome, void of death e, everlasting : where no times succede by ages, where the continuall day without night hath none end, where the conquering souldier joyned to that joyfull quire of Angels, and crowned with the crowne of everlasting glory, doth sing to his God a song among the songs of Zion.

Oh that I might, my sinnes being pardoned, and this burden  
then

e Rev. 21.4.

1st Pet. 5.4.

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then of the flesh laid away  
forthwith, O that I might enter  
into thy joyes to enjoy ever-  
lasting rest, that I might passe  
into the goodly and glorious  
wals of thy Cittie, to receive a  
Crowne of life at the hands of  
my Lord, that I might bee  
among that holy Quire, that I  
might stand with the blessed  
Spirits before the Majestie of  
the Creator, that I might be-  
hold the present countenance  
of Christ<sup>k</sup>, that I might see that  
soveraigne, and unspeakeable,  
and uncompasst light: and fi-  
nally that I might be never tou-  
ched with any feare of death<sup>l</sup>, I  
but rejoyce everlastingly for the  
gift of perpetuall incorruption.

CHAP. 22.

*Of the happinesse of the good  
soule hence departed.*

**H**Appy is the soule which de-  
parting from the earthly  
body,

<sup>g</sup> Mat. 25.

<sup>h</sup> Revel. 2. 10.

<sup>k</sup> 1 Cor. 13.

<sup>l</sup> Revel. 2.

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body, goeth directly into heaven: secure it is and quiet, and feareth neither enemies nor death<sup>a</sup>. For it enjoyeth continually thy presence<sup>b</sup>, O God, and unceasingly beholdeth the most glorious Lord, whom she hath served and loved<sup>c</sup>, and whom now at the length full joyfully and gloriously she hath attained unto.

And this glory of so great blessednesse, neither time shall diminish, nor any wicked person take away<sup>d</sup>.

The daughters of Zion have seene her, and counted her blessed<sup>e</sup>, even the Queens and the Concubines have prayed her, saying<sup>f</sup>:

Who is she that commeth up out of the desert<sup>g</sup>, abounding in pleasure, leaning upon her wel-beloved?

Who is shee that looketh forth as the morning<sup>g</sup>, faire as the Moone, pure as the Sunne, terrible

<sup>a</sup> Rev. 21. 4.  
<sup>b</sup> 1 Cor. 13.  
12.

<sup>c</sup> 1 Cor. 2. 9.

<sup>d</sup> Mat. 6. 19.

<sup>e</sup> Sal. song 6.  
8.

<sup>f</sup> Sal. song 8.  
5.

<sup>g</sup> Sal. song 6.  
9.

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terrible as an armie with banners?

How cheerefully goeth shee out, hasteneth, runneth, when all amazed, shee heareth her beloved, saying unto her on this wise<sup>h</sup>; Arise my love, my faire one, and come away. For <sup>h s al. song 2.</sup> 10. behold the winter now is past: the raine is changed and gone away.

The flowers appeare in our earth; the time of the singing of the birds come, and the voice of the Turtle is heard in our land. The figgetrec hath brought forth her young figgs, and the vines with their small grapes have cast a savour; arise my love, my faire one; and come away.

My Dove that art in the hol's of the rocke, in the secret places of the stairs, shew mee thy sight, let mee heare thy voyce, for thy voyce is sweet, and thy sight comely.

O 5 Come

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Come away my chosen, my  
faire one, my dovc, mine un-  
spotted one, my spouse, come  
away, and I will put thee into  
my bedde-chamber: because I  
have longed after thy beautie.

Come away, that thou maist  
triumph in my presence with  
mine Angels, whose company  
I have promised thee.

After many perils and labors  
come away, enter into thy Ma-  
sters joy<sup>k</sup>, the which no man  
shall take from thee<sup>l</sup>.

<sup>i</sup> AG. 14. 22.

<sup>k</sup> Mat. 25. 13

<sup>l</sup> Joh. 16. 22.

CHAP. 23.

*A prayer unto Iesus Christ, that  
he would vouchsafe in trou-  
bles to helpe us.*

O H, happy are all thy Saints,  
O Christ, which have pas-  
sed over the sea of this mortali-  
tie, and attained unto the Ha-  
ven of perpetuall quietnesse<sup>a</sup>,  
securitie, and peace, where they  
are at rest, and alway joyful and  
merrie<sup>3</sup>. Where-

<sup>a</sup> Esa. 35. 10.

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Wherefore, of thy tender  
love I beseech thee, O Christ,  
who art without care of thy  
selfe, bee carefull of us, who  
needst not to care for incorrup-  
tible glory, have thou a cōside-  
ratio of our manifold miseries<sup>b</sup>. *b Rev. 7. 5.*

O our God, who hast chosen  
a people to thy selfe, and en-  
dued them with glory, making  
them both immortall of thine  
immortalitie, and joyfull  
through thy blessed sight<sup>c</sup>, *1. cr Cor. 13. 12.*  
beseech thee, bee thou alwayes  
mindefull of us, and helpe us,  
who as yet in the salt Seas of  
this life are tossed with the sur-  
ges about us.

O thou goodly gate, who  
art raised into a marvellous  
highnesse, helpe us vile pavement  
lying much beneath thee.

Give us thine hand, and raise  
up such as lie upon the ground,  
that waxing strong out of  
weaknesse, wee may be made  
courageous in battell.

Make



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1 Tim. 2. 5.

Make thoud intercession for us continually, and unceasingly pray for us wretches, and most negligent sinners, that through thy prayers, wee may be conjoynd to the holy company of Saints: for otherwise wee shall never be saved.

For alas, wee are very fraile weakelings, of no courage, creatures given to the service of the belly and flesh, having in us almost no sparke of vertue.

And yet placed under thy confession O Christ, wee are borne by the wood of the crosse through this great and wide sea, wherein are things creeping innumerable, both small beasts and great: wherein the most cruell Dragon is, alway prepared to devour us, wherein be the dangerous rockes, Scylla and Charibdis, with other such like innumerable things, where by the heedlesse and wavering  
in

Psalm. 104.  
vers. 25.

Rev. 12. 9.

1 Pet. 5. 8.

*St. Augustines Prayers. 91*

in faith<sup>b</sup>, make shipwrack.

<sup>h</sup> Jam. 2. 6.

Wherefore, O Christ, pray for us: O good Christ, pray thou, we say, for us, that through thy good prayers and merits, wee may deserve (ship and merchandise being saved) to attaine unto the port of perpetuall salvation, quietnesse, peace, and security, which never shall have end, Amen.

CHAP. 24.

*A desire of the soule after  
the supernall Ierusalem.*

O Mother Ierusalem<sup>a</sup>, the <sup>a</sup> Gal. 4. 26.  
holy Citie of God<sup>b</sup>, and <sup>b</sup> Rev. 22. 10.  
the dearely beloved spouse of  
Christ<sup>c</sup>, after thee doth mine <sup>c</sup> Eph. 5. 23.  
heart covet; and my soule exceedingly is in love with thy  
beautie.

Oh how comely, how glorious,  
how honourable art thou!  
thou art all faire, and there is no  
spot in thee d.

<sup>d</sup> Sal. song.

Triumph 4. 7.

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Triumph and rejoyce, O beautiful daughter of the Prince, for the King hath a pleasure in thy fairenesse, and loves thy goodly personage, O thou fairer than the children of men f.

ePsal. 45. 11.

But what is thy wellbeloved, O thou fairest among women, of the welbeloved? my welbeloved is white and ruddie, the chiefest of ten thousand.

fPsal. 45. 2.

Like as the apple-tree among the trees of the forresth, so is my welbeloved among the sonnes of men. Under his shadow had I delight; loe now I sit, and his fruit is sweet unto my mouth.

gSal. song 5. 9.

My welbeloved put in his hand by the hole of the doore, and mine heart was affectionated toward him.

hSal. song 4. 3.

In my bed by night I sought him that my soule lovedk, I sought and found him: I hold and will not let him goe, untill he bring me into my mothers house,

kSal. song 3. 1.

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house, into the chamber of her  
that conceived me.

For there thou wilt give me  
thy teares most abundantly,  
and perfectly, and wilt satisfie  
mine heart with a marvellous  
satiety, so that I shall neither  
hunger nor thirst any more<sup>l</sup>.

1 Rev. 7. 25.

Oh, happy shall my soule be,  
yea happie and alwayes happie  
shall I be, could I once get-to  
behold thy glorie, thine happi-  
ness<sup>m</sup>, thy beautie, thy gates  
and thy walls<sup>n</sup>, and thy streets,  
and thy manifold mansions<sup>o</sup>;  
thy noble Citizens, and thy  
mighty King in Majestie<sup>p</sup>.

<sup>m</sup> 1 Cor. 2. 9.

<sup>n</sup> Rev. 21. 23.

<sup>o</sup> Ioh. 14. 2.

<sup>p</sup> 1 Cor. 13. 12.

For thy walls are of precious  
stones<sup>q</sup>; thy gates of the richest  
pearles<sup>r</sup>, and thy streets of the  
purest gold<sup>s</sup>, wherein is sung  
the joyfull Hallelujah<sup>t</sup> without  
intermission; thy manifold build-  
ings are founded upon squa-  
red stones, builded upon Sa-  
phires, inclosed with golden  
walls, whereinto none shall en-  
ter<sup>u</sup>.

<sup>q</sup> Rev. 21. 18.

<sup>r</sup> Rev. 21. 21.

<sup>s</sup> Rev. 21. 21.

<sup>t</sup> Rev. 19. 1.

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ter, but the cleane, and in it no  
uncleane person shall inhabit<sup>u</sup>.  
Beautifull art thou become, O  
mother Jerusalem<sup>x</sup>, and sweet  
in thy comforts, no such thing  
is in thee, as wee suffer in this  
world, and as we behold in this  
wretched life.

There is neither darknesse nor  
night, nor any change of times  
in thee<sup>y</sup>.

There shineth not in thee ei-  
ther the light of the candle, or  
the brightnes of the moone, or  
the glitteringnesse of the stars:  
but the God of God, light of  
light, even the sunne of righte-  
ousnesse evermore doth lighten  
thee. The white and unspotted  
lambe, is thy pure and cleere  
light, thy sunne, thy cleernesse,  
& everlasting contemplation<sup>z</sup>,  
of this most glorious King is all  
thine happinesse.

He is the King of Kings in the  
midst of thee; and you are his  
ministers about him.

There

<sup>u</sup> Rev. 21. 7.

<sup>x</sup> Gal. 4. 26.

<sup>y</sup> Esa. 35. 10.

<sup>z</sup> 1 Cor. 13.

12.

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There be the singing quires  
of Angels<sup>a</sup>, there the compa-<sup>a</sup> Rev. 5. 15.  
nies of supernall citizens<sup>b</sup>,<sup>b</sup> Eph. 3. 13.  
there be the solemnitie of all  
which have returned from this  
wofull peregrination unto thy  
joyes.

There be the prudent Pro-  
phets, the twelve Apostles<sup>c</sup>,<sup>c</sup> Rev. 21. 14.  
the victorious host of infinite  
Martyrs<sup>d</sup>; & the sacred convent  
of holy confessors there<sup>e</sup>.<sup>d</sup> Rev. 7. 14.  
<sup>e</sup> Rev. 12. 11

There be both upright men,  
and holy matrons, which have  
overcome the pleasures of this  
world, and the weakenesse of  
sex: there be those young men  
and maidens, which have spent  
their time in godly conversa-  
tion.

There bee the sheepe<sup>f</sup> and<sup>f</sup> Mat 23. 32.  
lambs that have escaped the  
shares of this world, where they  
now triumph in their severall  
mansions: the glory of each par-  
ticular man differeth, but com-  
mon is the joy of them all.

There

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There full and perfect charitie  
g 1 Cor. 13. doth reigne: for God there  
13. is all in all<sup>h</sup>, whom they doe  
h 1 Cor. 15. alwayes behold<sup>i</sup>, and by be-  
28. holding him, continually they  
burne the more in love toward  
him.

They love, and they praise  
him, they praise and they love  
him: all their worke is to praise  
God without ending, without  
fainting, without toying.

O happy, yea, and evermore  
happy shall I be, if after the re-  
solution of this mortall body, I  
may heare those celestiall songs  
of melodie, which are sung  
unto the praise of the eternall  
King, by those citizens of the  
supernall country<sup>k</sup>, and by the  
companies of the spirits.

Happy then, yea much hap-  
pie should I be, might I be  
counted worthy to sing those  
songs, and to wait on my King,  
my God, and my Captaine: to  
behold him in his glory, accord-  
ding

k Heb. 11. 16.

ding as he hath promised, saying I, Father, I will that they whom thou hast given me, be with me even where I am, that they may behold the glorie which I had with thee, before the foundation of the world.

And in another place<sup>m</sup>; If any man serve mee, let him follow me: for where I am, there shall also my servant be<sup>n</sup>. And againe, He that loveth mee, shall be loved of my Father, and I will love him, & will shew mine own selfe to him.

<sup>m</sup> Ioh. 13. 26

<sup>n</sup> Ioh. 14. 26.

CHAP.



**A Psalm concerning  
the glory of Paradise,  
paraphrastically made  
upon the words of  
St. Augustine.**

**V**nto the well of life endlesse,  
My soule, ab drie, my soule doib  
wberin it lies in great distresse, (thirst,  
The fl sh her ialest: would have birst,  
She stirs, sh: strives shesues a main,  
Her Countrey to enjoy again.

Her present case while sh: doth mourn,  
Subject to griefe, she thinkes upon  
The glorious state sh: had beforne,  
Which now through sin is quite ygon,  
The evils wherein we be lost,  
Bring into minde the blisse we lost.

a 1 Cor. 2. 9. For who can tell what joy it is a,  
b Phil. 4. 7. For to enjoy the soveraigne peace b,  
where the fundation of houses,

c Rev. 21. 19 With precious stones & rise & increase?  
With gold the roofes are all set out:  
With gold the parlours shine about.  
Of jewels onely precious,  
This goodly building erected was: The

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The street whereof is glorious,

Paved with gold a shining glasse d. d Rev. 21. 31.

There is no sime, there is no lane,

There is no sicknesse for to paine c, e Rev. 22.

No winter cold, no Summer hot,

At no time there doe men annoy,

Frissh Roses alway may be got,

The Spring alway men there enjoy.

The Saffron red, the Lilly white,

The Balm gives sent, men to delight.

The fields are frish, the seed doth spring

With Hony sweet the Rivers flow,

The pleasant Odours comfort bring,

And savours good from spices goe,

The Apples alway hang on Tree,

And evermore the woods greene be.

The Moone doth rise, ne yet incline,

Nor Starres, nor Sunne doe alter race,

The Lambe continually doth shine

In that same Towne and blessed Place.

There is no time nor any night f, f Rev. 12. 5.

But evermore the day is bright.

For all the Saints shine gloriously,

As doth the Sunne g, even they so doe, g Mat. 13. 34.

After the triumph mutually,

They sing together on a row,

And make report with hearts all glad,

Of every sight which they have had.

Th' are freed from sin, & rid from strife

Of

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Of bloud and spirit: the flesh, and eke  
The minde enjoy the spirituall life,  
And each one thing do think and seeke.

There is none offences to molest,

They now possessing perfect rest.

Full gladly they doe mention make,

Being rid from change of former case,

And comfort much they away take,

Of pleasant truth seeing the face.

Hence lively joy from living spring:

There being rid they skip and sing.

They noble, strong, they iocund are,

From troubles now they be set free.

The healthfull there right well do fare:

And youth dreads nought old age to see

Hence too, and hence they spring and

For frailty now is gone and past. (last)

Their state divine doth up swallow,

The mighty force of death so felt.

God knowing all things they wch know

All other things must know right wel.

For each mans heart to each mans

Is ope. In one they doe delight. (sight)

One thing they loke, one thing they like

Their heart & mind, & will are one.

Albeit they are not crownd alike, (dote)

For these good deedes which they haue

Love workeb so that each mans blisse,

To all men due and common is.

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The Eagles meete where carcasse lies, i Mat. 24. 21.  
That holy Soules with Angels good,  
May be renewed in the skies:

In every place they eate one food:

They filled are and yet do crave (thou  
They would those things the which they  
Yet have they nought tho full they be  
Their hunger doth them move nothing.  
They eate and that full greedily,  
And eating prickes them to eating.

The pleasant songs expell sad feares,

And Organ pipes doe please the eares.

Doe praise they yeeld unto the King,

Throug whom they doe triumph in  
O happy soule is such, seeing blisse,  
Before the Lord it present is;

And for his seat with look full bold,

How earth is ruled doth behold,

And how the stars, the Sun and moone  
with planets all their place doe keepe.

After my fight, O let me soone

Approach unto his fellowship.

O Christ, my sate doe thou regard,

Of strivers who art the reward,

And make me to receive a part

Of that same blisse which they possesse:

Give strength to me with courageous hart

I may endure the fight endlesse.

That battell fought, I then may finde

Long life, thee Christ, ever to my mind.

CHAP. 26.

*The prayse which the soule continually doth ascribe unto God through the contemplation of his supernall blessednesse.*

**M**Y Soule, praise thou the Lord<sup>a</sup>, and all that is within me praise his holy name.

<sup>a</sup> Psal. 130. 1.

My soule, praise thou the Lord, and forget not all his benefits. Praise the Lord, all ye his workes in all places of his dominion, my soule praise thou the Lord.

Praise we the Lord, whom Angels praise<sup>b</sup>, dominions adore<sup>c</sup>, powers doe reverence, to whom the Cherubins, and Seraphins, continually doe cry<sup>d</sup> Holy, Holy, Holy.

<sup>b</sup> Rev. 7. 11.

<sup>c</sup> Phil. 2. 9.

<sup>d</sup> Esa. 6. 3.

Joyned therefore our voices to the voices of the holy Angels: and according to our abilitie, let us praise the God which

which we both have. For they whose eyes evermore bee fixed upon the Lord, whom they behold, not through a glasse darkly, but face to face, they doe most purely and without ceasing prayse the Lord.

1 Cor. 13.  
vers. 12.

But who can, yea so much as in thought comprehend, much lesse in words expresse, what an infinite multitude of those blessed spirits, and celestiall powers are in the presence of the Lord God Almighty! Or what continuall joy they receive by the sight of God! what everlasting mirth! what heat of love, not to their griefe, but to their delectation! what a desire is in them of the sight of God with satiety, and a satiety with desire, in whom neither desire ingendereth griefe, nor satiety bringeth loathing! How blessed they are by cleaving to thy soveraigne blessednesse! how they be made light, joyned to  
P the

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the true light. Finally, alway beholding the unchangeable Trinitie, they bee converted into an unchangeable nature! But when shall we bee able to comprehend the glorious condition of the Angels, when we are not able to search out the nature of our owne foules?

What is this thing which can quicken the flesh, and yet voluntarily cannot binde it selfe to holy cogitations! what kind of thing is this which is so strong, and yet so weak: so small, and yet so mightie, that it searcheth out the secrets of God, and beholdeth celestiall things, which for mans behoofe is well known to have through sharpnesse of wit, invented the knowledge of many sciences? what kinde of thing is this then which knoweth so much of other things, and yet is utterly ignorant how it selfe was made?

For

*St. Augustines Prayers. 105*

For although, much bee spoken doubtfully of some concerning the beginning of the soule: yet wee finde how it is a certaine intellectuall spirit, made through the power of the Creator; living everlasting in her kinde, quickening the mortall body which it sustains; subject to alteration: prone to forgetfulness, which fear many times troubleth, and mirth puffeth up.

O strange thing, most worthy to be wondred at! of God the Creator of all things<sup>f</sup>, who<sup>f</sup> is incomprehensible<sup>g</sup>, and unutterable, all doubtfulness laid<sup>27</sup>.

*Gen. 1. 1.  
1 Kings 8.*

apart, we read great things; and very marvellous we speake, and write also: yet whatsoever wee say, either of Angels, or of the soules of men, we cannot so easily approve the same.

But omit we these things, and mount we; leave we, and overpasse we whatsoever is created, and let us direct the eyes of our



106 *St. Augustines Prayers.*

faith upon him who hath made all things.

Wherefore I will make desires of ascension in mine heart: and thereby mount up unto my soule, and by my soule and understanding ascend unto my Lord, who abideth above over mine head.

Let whatsoever is either visibly seene or spiritually imagined, with a strong hand be far away removed from the sight of mine heart and minde: only let the pure understanding, going on plainly, attaine swiftly unto him, who is the Creator both of Angels<sup>h</sup>, and of soules<sup>i</sup>, and of all things beside<sup>k</sup>.

<sup>h</sup> Psal. 143. 1.  
<sup>i</sup> Gen. 1. 26.  
<sup>k</sup> Gen. 1. 1.

Blessed is that minde which forsaketh base things below; and seeketh after high things, which maketh a nest in the rocke, and from the high cliffe with Eagles eyes beholdeth the Sunne of righteounesse.

For

For nothing is so goodly, and so comfortable, as with the sight of the minde, and desire of heart to behold the very Lord alone, and after a marvelous manner, invisible to behold the invisible: and so to taste another, not this sweetness; and to see another, not this light.

Because this light, which is inclosed in a place, is ended by time, and changed by the interruption of nights, and is common with us to wormes and beasts; and to say the truth, in comparison of that Sovereaign Light, cannot be called light indeede, but night rather.

## CHAP. 27.

*What it is to hold, and to behold  
God in part, and how we are  
to conceive of God.*

AND although that Sovereigne and unchangeable essence; that true light, that lasting light, that light of Angels can be seene of none in this life ( for, that preheminnence is reserved for the Saints in celestiall glory: ) yet firmly to beleewe, and to understand, and to marke, and zealously to covet for the same, is after sort to hold, and to behold the same.

Let thy voyce therefore, found above the Angels; and let man with an intentive mind behold God, and prayse him with words as well as he can.

For it is meete that the creature doe prayse his Creator: because he hath made us to praise him;

*St. Augustines Prayers. 109*

him<sup>a</sup>, who standeth not in need <sup>a</sup> Esai. 43 7.  
of our prayse.

And he is an incomprehensible  
vertue wanting nought <sup>b</sup>, <sup>b 2 Mac. 14.</sup>  
great is our Lord God, and Al-  
sufficient to himselfe, great also  
in his Power, his Wisedome is  
infinite <sup>c</sup>. Great is our Lord <sup>c Psal. 145. 3.</sup>  
God, and much to be praised <sup>d</sup>. <sup>d 1 Chro. 16.</sup>

Him therefore let the minde  
love, the tongue praise, the hand  
write; and in these holy cogita-  
tions let the faithfull soule  
wholly exercise herselfe.

With these pleasant iuncats  
of celestially contemplation, let  
the zealous man, and the be-  
holder of Heavenly matters,  
refresh himselfe day by day,  
that being fatned with this Ce-  
lestiall foode, hee may cry with  
a great voyce, hee may cry  
from his heart roote, with glad-  
nesse hee may crie, and with a  
most earnest desire of the mind  
say on this wise.

P 4

CHAP.

## CHAP. 28.

*A Prayer expressing the  
manifest Properties  
of God.*

**O** Most high<sup>a</sup>, most holy<sup>b</sup>,  
most mighty<sup>c</sup>, most mer-  
ciful<sup>d</sup>, most righteous<sup>e</sup>, most  
secret<sup>f</sup>, present<sup>g</sup>, beautifull,  
and most strong God<sup>i</sup>.

Stable<sup>k</sup>, incomprehensible,  
invisible<sup>m</sup>, yet beholding all  
things<sup>n</sup>, immutable<sup>o</sup>, yet al-  
tering all things<sup>p</sup>, immortall  
q, unplaced<sup>r</sup>, unmeasured<sup>s</sup>,  
uncomprehended<sup>t</sup>, without  
end<sup>u</sup>.

Inestimable<sup>x</sup>, unutterable<sup>y</sup>,  
wonderfull<sup>z</sup>, unnoooveable<sup>a</sup>,  
moving all things, unsearcha-  
ble<sup>b</sup>, unspeakable, fearefull and  
terrible<sup>c</sup>, to bee honoured<sup>d</sup>,  
served<sup>e</sup>, worshipped<sup>f</sup>, and re-  
verenced.

<sup>a</sup> Tobit. 4. 11. <sup>b</sup> Esdr. 6. 4. <sup>c</sup> Gen. 17. 1. <sup>d</sup> Psal. 145. 9. <sup>e</sup> Psal. 115. 5. <sup>f</sup> Mat. 6. 4. <sup>g</sup> Eccel. 15. 18. <sup>h</sup> Sal. long 5. vers. 10. <sup>i</sup> Psal. 24. 8. <sup>k</sup> Psal. 90. 1. <sup>l</sup> Psal. 139. 7. <sup>m</sup> 1 Tim. 1. 17. <sup>n</sup> Eccel. 23. 12. <sup>o</sup> Mal. 3. 6. <sup>p</sup> Ps. 102. 25. <sup>q</sup> 1 Tim. 6. 16. <sup>r</sup> Job. 23. 8. <sup>s</sup> Bar. 3. 24. <sup>t</sup> Psal. 139. 7. <sup>u</sup> Lam 3. 19. <sup>x</sup> Exo. 15. 15. <sup>y</sup> Job. 11. 7. <sup>z</sup> Psal. 102. 24. <sup>a</sup> Rom. 11. 33. <sup>b</sup> Deut. 7. 21. <sup>c</sup> Mal. 1. 6. <sup>d</sup> Psal. 33. 8. <sup>e</sup> Deut. 9. 13.

Never

*S<sup>t</sup>. Augustines Prayers. III*

Never yong and never old <sup>s, g Psal. 90. 1.</sup>  
remuing all things <sup>h</sup>, rooting <sup>h Wil. 7. 27.</sup>  
out the houses of the proud,  
yet marke they not so much.

Alwayes working<sup>i</sup>, and yet <sup>i Ioh. 5. 14.</sup>  
ever at rest; gathering, and yet  
never wanting; bearing up all  
things<sup>k</sup>, and yet not burdened; <sup>k Heb. 1. 3.</sup>  
filling all things<sup>l</sup>, and yet not <sup>l Eccl. 23. 18.</sup>  
included; the creator<sup>m</sup>, pro- <sup>m Gen. 1. 1.</sup>  
rector, nourisher<sup>n</sup>, and main- <sup>n Ps. 104. 27.</sup>  
tainer of all things.

Seeking<sup>o</sup>, when thou lackest <sup>o Luk. 15. 4.</sup>  
nought; loving<sup>p</sup>, yet not en- <sup>p Wis. 11. 23.</sup>  
flamed; jealous<sup>q</sup>, and yet un- <sup>q Exod. 20. 5.</sup>  
mooved; thou repentest<sup>r</sup>, <sup>r Gen. 6. 6.</sup>  
and yet art not grieved; thou  
art angry<sup>s</sup>, and yet not dis- <sup>s Ps. 79. 5.</sup>  
quieted.

Thou changeest thy workes<sup>t</sup>, <sup>t Wisd. 7. 27.</sup>  
but not thy counsell<sup>u</sup>, thou re- <sup>u Ps. 33. 11.</sup>  
ceivest what thou findest not,  
and never losedst.

Thou art never poore, yet art  
thou glad when thou gettest; at  
no time covetous, yet exactest  
usurie.

P 5      Many

112 *St. Augustines Prayers.*

Many are bountifull to binde thee unto them, yet who hath x 1 Cor. 4.7. ought which is not thine ?

Thou payest debts, owing 2 Mar. 18. 17. nought, thou forgiveſt debts, and thou forgoeſt nothing.

Thou quickneſt all things, 2 1 Tim. 6. 13. thou haſt created all things, a Iohn 1. 1. thou art everie where b, and b Eccl 16. 18. every where whole.

Thou maiest be underſtood, but not ſeene c, and art no c 1 Tim. 1. 17. where wanting d; yet art thou d Psal. 139. 7. farre from the cogitations of e Prov. 15. 19 the wicked e.

There art thou, where thou seemest not to bee; for where thou art not to shew favour, thou art to execute vengeance.

Thou toucheſt all things, yet not all alike; for ſome things thou toucheſt, that they may onely bee, and not live, perceive and diſcerne.

Some things thou toucheſt that they may live, and have ſenſe, but not diſcerne.

And

*St. Augustines Prayers. 113*

And some things also thou  
toucheſt, that they may be, and  
perceive and diſcerne too.

And although at no time  
thou art unlike to thy ſelfe;  
yet toucheſt thou divers things  
diuerſlie.

Thou art preſent alwaies eve-  
rie where, yet art. thou hardlie  
to be found out.

We follow thee ſtanding, yet  
can we not lay hold upon thee.

Thou poſſeſſeſt all things <sup>f Pſa. 50. 9.</sup>  
ſiſteſt all things, compaſſeſt all <sup>g Pſal. 139. 7</sup>  
things, overpaſſeſt all things,  
and beareſt up all things <sup>h</sup>.

<sup>h Heb. 1. 3.</sup>

And yet thou beareſt not of  
one part, and of another art  
overpaſſed, neither of one part  
ſiſteſt thou, and of another  
compaſſeſt; but in compaſſing  
thou ſiſteſt, and filling compaſ-  
ſeſt, in bearing thou overpaſſeſt  
and in over-paſſing beareſt;  
Againe, thou reacheſt the  
heartes of the faithfull; without <sup>i Eſa. 54. 13.</sup>  
noyſe of words.

Thou



114 See *Augustines Prayers.*

Thou reachest from one end  
to Wild. 8. 1. to another mightily<sup>k</sup>, and com-  
ly dost thou order all things.

Thou art neither enlarged by  
1 Psa. 102. 24. places, nor changed by times!

Neither is there any recess,  
or access unto thee, but thou  
dwellest in the light that none  
m 1 Ti. 6. 16. can attaine unto<sup>m</sup>, whom never  
man saw, neither can see.

Abiding in thy selfe quiet,  
thou goest about the whole  
world, every where, being alto-  
gether all whole every where.

For thou canst neither be cut  
nor divided, because thou art  
truly one<sup>n</sup>; nor yet be brought  
in parts, in as much as all whole  
thou keepest the whole, fillest  
the whole, lightnest and pos-  
sessest the whole.

The bottomelesse depth of  
this mysterie, neither the minde  
of man can conceive, nor the  
tongue of Orators expresse,  
nor the most learned bookes  
in any Librarie make evident.

Were

*St. Augustine's Prayers. 115*

Were the whole world replenished with bookes, yet could not thine unspeakeable knowledge be uttered, because thou art indeede unutterable: thou canst by no meanes be either written or concluded, being the fountaine of Gods heavenly light, and the Sunne of eternall brightnesse.

For thou art great without quantitie; and therefore unmeasurable; good without qualitie, and therefore in deed and sovereignly good: yea, to say the truth, there is no good but thou alone, whose will is a worke, o Mat. 19. 16. and whose will is abilitie.

Who hast of nothing created all things, the which thou makest, even onely because thou wouldest. p Gen. 1. 1. Heb. 1. 1.

Who possessest all thy creatures without any lacke; governest them without labour, and rulest them without paine; for there is nothing either of things

or

116 *St. Augustines Prayers.*

on high, or of things belowe,  
that. can disturbe the order of  
thy government.

Who art in all places without  
any place : and containest all  
things without enclosurc, and  
q Eccl. 23. 18. remainest every where 9, with-  
out seate or motion.

Who neither art the author  
r Eccl. 15. 20 of sin<sup>r</sup>, (which thing only thou  
s Psal. 111. 5. canst not doe, who canst doe all  
t Exod. 6. 3. things) neither hast thou been  
sorry for ought which thou hast  
done, neither art thou distur-  
bed with any commotion of  
the mind, nor hast any losse by  
the destruction of the whole  
world.

a Psal. 5. 4. Who neither commendest<sup>a</sup>,  
z Eccl. 15. 20 nor commandest wickednes<sup>x</sup>,  
y Rom. 3. 4. who at no time lvest<sup>y</sup>, because  
z Psal. 117. 2. thou art the everlasting truth<sup>z</sup>.

By whose goodnesse we were  
a Gen. 1. 26. created<sup>a</sup>; by whose justice we  
b Dan. 9. 4. are punished<sup>b</sup>; by whose mercy  
c Psal. 103. 3. we are saved<sup>c</sup>.

For wee are to worship in  
stead

*St. Augustines Prayers. 117*

stead of God, nothing<sup>d</sup>; be it <sup>d</sup> Exod. 30. 1.  
celestiall, or of the substance of  
the fire, or earthly, or else how-  
soever sensible.

For thou art what thou art<sup>c</sup>, <sup>c</sup> Exod. 3. 14.  
and changeſt not<sup>f</sup>. To whom  
chiefly belongs that which the  
Greeks call *On*, the Latins *Deus*,  
because thou art alway the  
same, and thy yeares shall not <sup>g</sup> Ps. 102. 27.  
faile. These, and many moe  
things have I learned of the ho-  
ly Mother the Church<sup>h</sup>, where- <sup>h</sup> Ioh. 4. 26.  
of through thy grace I am made  
a member. Of her have I lear-  
ned how that thou alone<sup>i</sup>, and <sup>i</sup> Ps. 1. 89. 10.  
true God<sup>k</sup>; both hast nobody<sup>l</sup>, <sup>k</sup> Ioh. 17. 10.  
and also art not subject to passi- <sup>l</sup> Ioh. 4. 24.  
ons: and how nothing of thy  
substance or nature is any way  
violable, or changeable; or com-  
pounded, or created; and there-  
fore certain it is, that thou canst  
neither be perceived by any bo-  
dily eyes<sup>m</sup>, nor couldest ever <sup>m</sup> 1 Ti. 1. 17.  
be seene in thy proper nature,  
of any mortall man<sup>n</sup>. <sup>n</sup> Ioh. 1. 18.

For

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For hence it may evidently be gathered, that where Angels do now behold thee, there we also after this life shall see thee.

Nay, the very Angels neither are able to see thee as thou art in thy selfe.

Nay, to conclude, the almighty Trinitie is knowne to none, but to thy selfe onely.

CHAP. 29.

*Of the pluralitie of persons,  
and unitie in God.*

**A**Nd thou, an unitie of the God-head, thorough the pluralitie of persons manifold, art in number infinite, and therefore measurably unmeasurable, and waightrily unweighable.

For we acknowledge no beginning of the soveraign goodness, the which thou art, of whom, through whom, in whom all things : but through  
parti-

participation thereof, wee say  
all good things are<sup>a</sup>.

For thy divine essence hath  
always been, and yet is without  
matter, although it lacke  
no forme, to wit, informed, the  
forme of formes, the most en-  
formed forme, the which while  
thou imprintest as a seale to e-  
very particular thing, thou ma-  
kest them doubtlesse to differ  
from thy selfe without any ey-  
ther of thy augmenting, or di-  
minishing, but whatsoever is in  
the world, it is thy creature<sup>b</sup>.

O simple Trinitie, and triple  
Unitie, God whose Almighty-  
nesse both possesseth, and ru-  
leth, and replenisheth all things  
which thou hast created.

Neither in saying how thou  
fillest all things, meane we that  
they containe thee, but rather  
that thou containest them, nei-  
ther by parts fillest thou all  
things, nor yet may it bee  
thought, that every thing ac-  
cording

<sup>a</sup> 1 Cor. 4. 7.  
James 1. 17.

<sup>b</sup> John 1. 14

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cording to the greatnesse of  
the portion it hath, receiveth  
thee, that is, the greatest thing  
more, and the smallest thing  
lesse: thou rather being in all  
things, or more truly all things  
e Ad. 17. 28. in thee, whose omnipotency  
includeth all things, neither can  
any man finde a way to escape  
d Psal. 139. 7. thy power d.

For whosoever hath not thy  
favour, can by no means avoid  
thy displeasure, as it is writtne;  
e Psal. 73. 6. Neither from the East, nor  
from the West, nor from the  
South, but God is the Iudge:  
and againe f, Whither shall I  
goe from thy spirit, or whither  
shall I goe from thy presence?

The immensitie of thy divine  
greatnesse is this, that we know  
thee to be within all things, not  
as included, and without all  
things, yet not excluded. And  
therefore thou art within, that  
thou maist containe all: and  
therefore without, that all things  
may

*St. Augustines Prayers. 121*

may be comprehended within the immensitie of thy circumscribed greatnesse.

So then by that thou art within, thou art knowne to be a Creator; by that thou art without, wee perceiue how thou art the governour of all things.

And lest all things which are created, might bee without thee, thou art within, and without, that all things may be included of thee, not by locall greatnesse, but by thy mightie presence, who art every where present, and all things present before thee: although some <sup>g Ecc. l. 15. 18</sup> understand these things, yet some doe not.

The unitie then of thine inseparable nature, cannot have se-parable persons: because as thou art a Trinitie in Unitie, and an Unitie in Trinitie, so can you not have a separation of persons.

Sometime



122 *St. Augustines Prayers.*

*h* Mat. 3. 16.  
17.

Sometime indeed those persons are particularly named: but so thou wouldest, O God the Trinity, declare thy self inseparable in persons, that there is no name in any one person, but may be referred unto another, according to the rule of relation.

As the Father unto the Son, and the Sonne unto the Father: so hath the Sonne true relation both unto the Father, and the holy Ghost.

Also those names which signify either thy substance, O God, or person, or power, or essence, or else what, which properly is called God, doe equally agree to all the persons: as great God, almighty, eternall, and generally all things, which naturally are spoken of God.

So that there is no name of nature, which may so agree unto thee God the Father, but the same also may fitly be referred

unto

*St. Augustines Prayers. 123*

unto the Sonne and the holy Ghost.

We say that thou the Father art naturally God, so is the Sonne naturally God, and the holy Ghost naturally God, and yet not three Gods, but one God naturally, the Father, the Sonne, and the holy Ghost.

And therefore, O God holy Trinitie, in persons thou art inseparable, in sense are they to be understood, though in sound you have separable names; for you receive no plurall number in the names of nature.

For hereby it is declared, how the persons in the holy Trinitie, which is one <sup>i Psal. 86. 10.</sup> very Godk, cannot be divided, for <sup>k Ioh. 17. 8.</sup> that the name of every person, <sup>i Thef. 1. 9.</sup> respecteth alway another person.

If I say the Father, I point unto the Sonne: and if I name the Sonne, I presuppose a Father: if I mention the holy Spirit,

124 *St. Augustine's Prayers.*

Spirit, I must necessarily understand of whom he is the Spirit, namely, of the Father and the Sonne.

For this is the true faith, proceeding from sound doctrine: this undoubtedly is the Catholic and right faith, which God of his goodnesse hath taught me in the bosome of the mother Church<sup>1</sup>.

<sup>1</sup> Gal. 4.26.

CHAP. 30.

*A zealous prayer to the blessed  
Trinitie.*

**W** Herefore, O Lord, my faith, which thou hast given me to my salvation, callest unto thee.

For the faithfull soule liveth by faith<sup>a</sup>; he enjoyeth in hope, what one day he shall behold in thee.

<sup>a</sup> Rom. 1.17.

<sup>b</sup> 1 Cor. 13.12

O my God, unto thee cryeth my pure conscience, and thy sweet love of my faith, which  
the

*St. Augustines Prayers. 125*

the darknesse of ignorance being driven away, thou hast brought unto the knowledge of the truth; which also thou hast plucked from the foolish bitternesse of this world, and made comfortable and pleasant to me through thy sweet love.

Unto thee, O blessed Trinitie, doth the cleere voice, and sincere love of my faith call, which nourishedst the same from the Cradle, thou hast enlightened alway by the light of thy grace, and confirmed mightily in mee through the instructions of our mother the Church.

Unto thee, doe I call, O happy, and blessed, and glorious, and single Trinitie, Father, and Sonne<sup>d</sup>, and holy Ghost<sup>e</sup>.

God<sup>f</sup>, Lord<sup>e</sup>, and Comforter<sup>h</sup>, love, grace, and communion; the begetter<sup>k</sup>, the begotten<sup>l</sup>, the renewer<sup>m</sup>:

The

<sup>e</sup> Mat. 11. 25.  
<sup>d</sup> Ioh. 3. 16.  
<sup>e</sup> 2 Cor. 13. 13.  
<sup>f</sup> Deut. 6. 4.  
<sup>g</sup> Deut. 6. 13.  
<sup>h</sup> Ioh. 10. 16.  
<sup>i</sup> 2 Cor. 13. 13.  
<sup>k</sup> Heb. 1. 4.  
<sup>l</sup> 1 Að. 13. 53.  
<sup>m</sup> Titus 2. 5.

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a Ioh. 1. 4. The very light of the very  
light<sup>n</sup>, the very illumination:  
The spring, the floud, and the  
watering:

Of one, all: through one, all:  
in one, all things:  
Of whom <sup>o</sup>, through whom,  
in whom are all things.

The living life, the life from  
the living, the quickner of such  
as live P.

p Ioh. 5. 21. One of himselfe; one of one:  
one of two.

A being of himselfe, a being  
of another; a being from both.

q 1 Ioh. 5. 9. The Father is truth<sup>q</sup>, the Sonne  
r Ioh. 14. 9. truth<sup>r</sup>, and the holy Ghost  
s 1 Ioh. 5. 6. truth<sup>s</sup>: So that the Father, the  
Word, and the Comforter are

t 1 Ioh. 5. 7. one essence<sup>t</sup>, one power, one  
goodnesse, and one blessednes;  
of whom, through whom, and  
in whom, are all things blessed,  
whatsoever things are blessed.

CHAP. 31.

*How that God is the true and  
the soveraigne Life.*

**O** God, the true and the so-  
veraigne life, of whom,  
through whom, and in whom  
all things doe live<sup>a</sup>, what soc- <sup>a</sup> Acts 17. 21.  
ver things doe live truly, and in  
happie state.

**O** God, even goodnesse and  
godlinesse: from whom<sup>b</sup>, <sup>b</sup> 1am. 1. 18.  
through whom, and in whom  
are all good and godly things,  
which are good and godly.

**God**, whose Faith quickneth,  
Hope creteth, and Love lin-  
keth us; **God**, who hast com-  
manded us to pray unto thee<sup>c</sup>; <sup>c</sup> Mat 7. 7.  
and makest thy selfe to be found  
and openest to him which  
knocketh.

**God**, whom none forgoeth,  
but the deceived; none seeketh,  
but the admonished<sup>d</sup>, and no <sup>d</sup> Ioh. 6. 44.  
man findeth, but the purged<sup>e</sup>. <sup>e</sup> Mat. 5. 8.

**Q** **God,**

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f Iohn 17. 3.

God, whom to know, is life;  
whom to serve, is to reigne, and  
whom to love, is the salvation  
and joy of the soule.

Thee, both with my lips, and  
with mine heart, and with all  
my strength, I doe praise, bleffe,  
and worship; to thy clemencie  
and goodnesse I doe yeeld  
humble thanks for all thy benefits,  
and to thy majestic doe I  
sing, Holy, Holy, Holy g.

g Esai 6. 3.

O blessed Trinitie, I beseech  
thee vouchsafe to come into me  
and to make me a meet Temple  
for thine Holinesse.

I do pray the Father through  
the Sonne, I pray the Sonne  
through the Father; I pray the  
Holy Spirit by the Father and  
the Sonne, that all wickednesse  
may be set farre away from me;  
and that all the holy vertues  
may be implanted within me.

O infinite God, of whom,  
through whom, and in whom  
are all things made, both visible  
and

*St. Augustines Prayers. 129*

and invisible<sup>h</sup>, which incloseth<sup>h</sup> Col. 1. 16.  
thine outward workes, and fil-  
lest thine inward: governeſt  
them above, and bearest them  
below, keepe me the worke of i Heb. 1. 3.  
thine handsk, which trust in k Psal. 100. 3.  
thee, and hope only in thy mer-  
cy. Keepe mee I beseech thee,  
both here and everie where:  
now and alway, within and  
without, before and behind,  
above and beneath, round a-  
bout, so that there be no place  
for the snares of the enemy  
against mee.

Thou art God almighty<sup>l</sup>, the l Gen. 35. 12.  
keeper and protector of all that  
trust in thee<sup>m</sup>, without whom  
none is in safety, no man is free  
from danger.

Thou art God, and beside  
thee there is none other<sup>n</sup>, either n Deut. 4 39.  
in Heaven above, or in earth  
below; which doest great  
things and unsearchable<sup>o</sup>, and o Job 5. 2.  
marvellous things without  
number.

Q 2 Meet



130 *St. Augustines Prayers.*

Meete it is that thou be praised, that thou be honoured, that thou bee magnified with commendations.

To thee the whole troupe of Angels, to thee the heavens and all the powers doe sing, and continually yeeld praises, as creatures to the Creator, servants to the Lord, souldiers to their King.

Every creature doth extol, and every soule doth glorifie thee the holy, and undefiled Trinity.

CHAP. 32.

*A forme of thanksgiving  
unto God.*

**T**O thee the holy and humble men of heart, to thee the Spirits and Soules of the righteous; to thee do all the supernall Citizens, together with all the orders of blessed Spirits, yeeld humble praise and glory, and exalt thee above

a Song of  
the three  
children,  
verse 87.

*St. Augustines Prayers. 131*

above all things for ever.

O Lord, gloriously and honourably doe those heavenly Citizens adorne thee with praises. Man also, the most excellent among thy creatures, doth magnifie thee.

Yea, and I too a miserable sinner doe exceedingly desire to praise thee, and greatly doe I love to love thee above all things.

O my God<sup>b</sup>, my life<sup>c</sup>, my strength<sup>d</sup>, and my praise<sup>e</sup>, give me grace to praise thee.

<sup>b</sup> Psal. 7. 1.  
<sup>c</sup> Psal. 42. 8.  
<sup>d</sup> Psal. 18.  
<sup>e</sup> Psal. 118.

Put thy light in my heart, and thy word into my mouth; that both mine heart may think upon thy glory, and my tongue sing out thy praises every day.

<sup>f</sup> Psal. 71. 8.

But for so much as praise is not seemely in the mouth of a sinner<sup>s</sup>, and I am a man of polluted lips<sup>h</sup>: purge mine heart I beseech thee, from all iniquity<sup>i</sup>, sanctifie mee both within and without, O almightie sanctifier,

<sup>g</sup> Ecccl. 15. 9.  
<sup>h</sup> Psal. 6. 5.  
<sup>i</sup> Psal. 51. 7.

132 St. *Augustines Prayers.*

and make me worthy to sound forth thy praise.

Receive in good part from the hand of the heart, and from the love of the mind, receive, I pray thee, the sacrifice of my lips, and let it be acceptable in thy sight, and ascend up unto thee like a sweet smelling savour.

Let thine holy memorie, and thy blessed sweetnesse possesse my whole soule, and ravish mee with desire of invisible things.

Let my soule I beseech thee, passe from visible unto invisible: from terrestriall unto heavenly, unto eternall from transitory things: let it passe, I say, and see thy wonderfull vision.

O eternall veritie<sup>k</sup>, and true charitie<sup>l</sup>, and deere eternity<sup>m</sup>, thou art my God<sup>n</sup>, unto thee doe I sigh, after thee doe I covet, on thee doe I thinke, unto thee doe I desire to come night and day: who so knoweth thee, knowes

<sup>k</sup> Psal. 117.2.

<sup>l</sup> 1 Iohn 4.8.

<sup>m</sup> 1 Tim. 1.

<sup>n</sup> 17.

<sup>n</sup> Psal. 31.14.

*St. Augustines Prayers. 133*

knowes the truth °, knoweth  
exerptie. o Iohn 14. 6.

Thou, O truth, bearest the  
preheminnce above all things,  
whom we shall behold even as  
thou art P, that when this blind p r Iohn 3. 26.  
and mortall life is passed away,  
wherein it is said unto us,  
Where is thy God q? And I q Psal 42. 3.  
say, Thou art my God r. r Psal. 31. 14.

Some what I breath after  
thee, when I powre out my  
soule unto thee in the voyce of  
joy and confession, as one that  
maketh good cheere, and kee-  
peth a feast, and as yet is pensive,  
because it slideth backe, and be-  
commeth a deepe, or more tru-  
ly perceiveth it selfe as yet to be  
a very deepe indeed.

My faith which thou hast in-  
flamed in the night before my  
feet, faith to it, Why art thou  
cast downe my soule f; and f Psal. 43 5.  
why art thou disquieted within  
me? waite on God; his Word  
is a lanthorne unto my feet t. t Psal. 19.

Q 4 Waite

134 St. *Augustines Prayers.*

Waite and persevere untill the night, even the mother of the wicked, be gone away, untill the wrath of God (whose children we sometime were) be passed away. For we have bin ere this darknesse<sup>x</sup>, untill this streame of waters flow away, wee carry yet the remnants in the body dead in respect of sin, untill the day doe rise, and shadowes depart; wait on God, in the morning I shall stand before him, and behold, and alwayes prayse him.

In the morning I will direct me unto thee<sup>y</sup>, and behold the health of my countenance, even my God, who shall quicken our mortall bodies<sup>z</sup>, because of the Spirit dwelling in us, that now we may be light<sup>a</sup>, while yet we are saved by hope<sup>b</sup>, and are the children of light, and the children of the day<sup>c</sup>, not of the night, neither of darknesse.

For

<sup>a</sup> Ephes. 2.3.

<sup>x</sup> Ephes. 5.8.

<sup>y</sup> Psal. 5.3.

<sup>z</sup> Rom. 8.11.

<sup>a</sup> Ephes. 5.8.

<sup>b</sup> Rom. 8.24.

<sup>c</sup> 1 Thes. 5.5.

*St. Augustines Prayers. 135*

For wee were once darkened, but are now light in the <sup>d</sup> Ephes. 5.  
Lord, and yet through faith <sup>e</sup> 1 Cor. 13. 1.  
not as we shall bee. Hope that  
is seene is no hope <sup>f</sup>.

<sup>f</sup> Rom. 8. 24.

O Lord, that immortall people of thine Angels doe prayse thee: and the celestiall powers doe magnifie thy Names, who <sup>g</sup> Esay 6. 1.  
have no neede either to read this our Scripture, or to know thee the Holy and single Trinitie.

For they alwayes behold thy face <sup>h</sup>, wherethey read without <sup>h</sup> Mat 18. 10.  
syllables of time, what thine eternall pleasure is: they read, they choose, and they love: yea, alwayes they read, and what they read, they forget not.

By choosing and loving, they read this constancy of thy counsell, and their booke shall at no time bee shut and folded, because thy selfe art and wilt everlastingly be this to them.

Q 5 O

136 *St. Augustines Prayers.*

O much blessed are those heavenly powers, that can religiously and purely with an exceeding delight and unspeakable joy magnifie thee with prayes!

Thence they prayse, whence they rejoyce, for so much as alwayes they behold that which offereth them continuall occasion both to prayse and rejoyce.

But we pressed downe with the waight of flesh<sup>i</sup>, and placed farre away from thy countenance<sup>k</sup> in this exile<sup>l</sup>, and distracted through varieties of the world, we alas are not able worthily to prayse thee, through faith wee prayse thee, not of perfect knowledge<sup>m</sup>.

But those angelicall Spirits  
praise thee of knowledge<sup>n</sup>,  
not through faith: for our flesh  
is the cause, why wee prayse  
thee otherwise than they doe.

Notwithstanding, albeit we  
sing

<sup>i</sup> Wisd. 9. 15  
<sup>k</sup> 1 Cor. 13.  
<sup>l</sup> Heb. 11.

<sup>m</sup> 1 Cor. 13.  
12.

<sup>n</sup> Mat. 18. 10.

*St. Augustines 100th. 131*

sing prayſes to thee after divers  
ſorts; yet thou art but one God  
o, Creator of all things p, to  
whom is offered the ſacrifice of  
prayſe both in Heaven and in  
Earth: but one day wee ſhall  
come unto their company, with  
whom alwayes wee ſhall ſee  
thee, and prayſe thee without  
ceaſing.

Now then, O Lord, grant  
that while I do live in this fraile  
body, both mine heart, and my  
tongue, and all my bones may  
glorifie thee, and ſay r, Lord, r  
who is like unto thee!

Thou art God Almighty s, r  
whom three in Perſons t, yet  
but one in the ſubſtance of the  
God-head, wee ſerve and wor-  
ſhip, namely the Father unbe-  
gotten, the Sonne onely begot-  
ten of the Father u, the Holy  
Spirit both proceeding from,  
and remaining in them both,  
an holy and a ſingle Trinite,  
one God Almighty.

Which.

o Deut. 6. 4.  
p Gen. 1. 1.

r Pſal. 33. 10.

s Exod. 6. 3.  
t Mat. 3. 16.

u Ioh. 3. 16.



138 S. *Augustines Prayers.*

Gen. 1. 26. Which when wee were not,  
didst mightily make us<sup>x</sup>, and  
when through our owne de-  
fault wee were lost, mercifully  
and marvellously hast delive-  
red us<sup>y</sup>.  
y Psal. 103.

Oh, suffer us not to proove  
either ungratefull for so great  
benefits, or unworthy so mani-  
fold mercies.

Unto thee doe I pray, sue and  
beseech: increase my faith, in-  
crease my hope, yea, and in-  
crease my love also.

Through that same thy  
goodnesse, make us to be ever-  
more stable in faith<sup>z</sup>, and fruit-  
full in all good works<sup>a</sup>, that by  
a right faith, and works agree-  
able unto faith, wee may come  
through thy mercy unto ever-  
lasting life, where seeing thy  
perfect and full glory even as it  
is<sup>b</sup>, we may worship thy Ma-  
jestie, and being made worthe  
to behold thy glory, sing:

Glory to the Father which  
hath

<sup>x</sup> Col. 1. 23.

<sup>a</sup> Col. 1. 10.

<sup>b</sup> 1 Cor. 13.

St. Augustines Prayers. 139

hath made us<sup>c</sup>, glorie to the <sup>e</sup>Psal. 136.  
Son who hath redeemed us<sup>d</sup>, <sup>d</sup>Gal. 3.3.  
glory to the Holy Ghost that  
hath sanctified us<sup>c</sup>, glorie to <sup>e</sup>Rom. 15.26  
the Sovereigne and single Tri-  
nitie, whose works are unsepa-  
rable, and whose Kingdome  
hath none end<sup>f</sup>.

<sup>f</sup> Rev. 11. 15.

Unto thee belongeth praise,  
all commendation, all honour:  
blessing, and love, honour, and  
power, and might bee unto  
thee our God for evermore<sup>g</sup>, <sup>g</sup> Rev. 7. 12.  
Amen.

CHAP. 33.

*A complaint, that man is not  
moved in heart through con-  
templation, when as the An-  
gels, who see God, trem-  
ble thereat.*

Pardon, O Lord, O merci-  
full GOD pardon, pardon  
and shew mercie, forgive mine  
ignorance, and my great im-  
perfection.

O re-

O reject mee not, for that I dare be so bold with thee, who am thy servant, not thy good servant, whom would I were, but thine unprofitable and evil, and therefore very evil, because I presume without any contrition of the heart, and floods of teares, and without due reverence and feare, to praise, blesse and worship thee our Almighty<sup>a</sup> God, terrible, and much to be feared<sup>b</sup>.

<sup>a</sup> Gen. 17. 1.<sup>b</sup> Eccl. 15. 1.

For if the Angels in honouring and praying thee do tremble, filled with a marvellous rejoycing: why doe not I when I come into thy presence to prayse thee and to offer sacrifice, why doe not I even quake at the very heart, why blush I not in countenance, why doe I not stammer in my speech, and why shed I not plentifull teares from mine eyes?

Alacke, I would, but I am unable, because I cannot doe as  
I

*St. Augustines Prayers. 141*

I, would. Hence it is that I  
marvell much with my selfe,  
while with the eyes of my faith  
I behold thee, who art very  
terrible.

But who can doe this, with-  
out the helpe of thy grace? for  
it is thy mercy which doth save  
us all c.

c Rom. 9. 23.

O wretch that I am, how  
senselesse is my soule become,  
that it is not much dismayed,  
while it standeth before God,  
and soundeth out his prayes!

O wretch that I am, how is  
mine heart hardned, that mine  
eyes doe not poure out even  
floods of teares, while I, fellow  
servant, reason before my Lord  
d, and a man with God c: a crea-  
ture with the Creator? I, who  
am made of the slime of the  
earth s, with him who hath  
created all things of no-  
thing h.

d Mal. 1. 6.

e Exod. 20. 1.

f Psal. 100. 3.

g Gen. 1. 26.

h Heb. 1. 1.

Behold, O my Lord, I place  
my selfe before thine eyes, and  
what

142 *St. Augustines Prayers.*

what I thinke secretly of my selfe in my heart, I make others to know.

But O God, who art rich in mercie; and liberrall in thy rewards, give mee of thy riches, that through them I may serve thee. For none otherwise can wee either serve or please thee, but of thy gift: pierce, I beseech thee, my flesh with thy feare: let mine heart rejoyce, that I may feare thy Name.

Oh that my sinfull soule did so feare thee, as did that holy man, who said, Gods punishment was fearefull unto me!

Wherefore O God, who art the giver of all good things, give mee among thy prayes a well of teares, together with a pure heart and joyfull minde; that loving thee perfectly, and lauding thee worthily, in the very palate of mine heart, I may perceive, taste and savour, how sweet thou art and pleasant,

O

Ephes. 2. 4.

1 Sam. 4. 17.

I Job 31. 23.

1 Sam. 1. 17.

*St. Augustines Prayers. 143*

O Lord: as it is written, Taste  
ye and see how gracious the  
Lord is<sup>n</sup>, Blessed is the man  
that trusteth in him.

<sup>n</sup> Psal 34.8.

Blessed is the people that can  
rejoyce in thee<sup>n</sup>: Blessed is the  
man whose strength is in thee  
p, and in whose heart are thy  
ways in the vale of teares, in  
the place which hee hath ap-  
pointed.

<sup>n</sup> Psal. 89. 15.

p Psal. 84. 5.

Blessed are the pure in heart q: q  
for they shall see God.

q Mat. 5. 8.

Blessed are they which dwell  
in thine house O Lord for ever  
and ever, they will praise thee r.

r Psal. 84. 4.

CHAP. 34.

*A Prayer verie forcible to  
move the minde unto Re-  
ligion, and the love  
of God.*

O Iesus, who art our redemp-  
tion<sup>a</sup>, our love and desire,  
God of Gods<sup>b</sup>, helpe mee thy  
servant. Upon thee doe I call,  
unto

<sup>a</sup> Gal. 4. 1.

<sup>b</sup> Iohn 8. 41.

144 St. *Augustines Prayers.*

unto thee doe I cry from the  
very bottome of mine heart.

For thee doe I call into my  
soule: O enter thereinto, and  
joyne it to thee, that thou maist  
possesse the same without spot  
or wrinkle.

† Ephes. 5. 27

For a most cleane Lord, must  
have a cleane habitation!

O then sanctifie me thy ves-  
sell which thou hast made,  
purge me from all wickednesse,  
fill me with thy grace, and be-  
ing replenished, keepe mee so,  
that I may bee a meete temple  
for thy dwelling both here and  
for ever.

† Job 10. 8.

O most good, most gracious,  
loving, deare, mightie, desired,  
pretious, amiable, and glorious  
God, thou art to me than hony  
sweeter, than milke or snow  
fairer, than nectar more plea-  
sant, than gold and jewels more  
pretious, and dearer than all the  
wealth and promotions of the  
world.

1 Cor. 3. 16.

What

What doe I say, O my God,  
mine onely hope and so infinite  
mercy? What doe I say, O hap-  
py and quiet sweetnesse? what  
doe I say, when I say these  
things? I say what I am able,  
but I say not all that I should:  
would to God I could say, as  
the melodious quiers of An-  
gels doe say!

Oh how willingly would I  
poure out my selfe wholly in  
thy praises! how devoutly with-  
out ceasing, would I sing forth  
those Psalmes of heavenly mu-  
sicke, unto the laud and prayse  
of thy Name in the midst of thy  
congregation!

Notwithstanding, because I  
cannot doe so, shal I be still? wo  
to them which talke not of thee  
who openest the mouth of the  
dumb, and makest the tongues {Wisd. 10. 1.  
of babes eloquent. Wo to them  
which talk not of thee, for they  
which babble much are dumbe  
when they sing not thy praises.  
Who



146 *Secundae Augustines Prayers.*

Who can praise thee worthily enough, O unutterable power and wisdom of the Father!

And albeit I cannot finde words, wherewithall I may sufficiently expresse the Almighty, and all skilfull words: yet untill thou call me unto thee, where I may praise thee as I should, and ought, I will say that I am able. Wherefore, mine humble request is, that thou wouldest respect, not that which I now doe say, but that which I desire to say.

For indeed, I doe mightily desire to speake of thee as I ought, and as becommeth me, because to thee praise, to thee Psalmes, to thee all honour and glorie is due.

*g 1 Tim. 1. 17.*

Then knowest thou, O God, who knowest the secret cogitations of the heareth, thou knowest how to me thou art more acceptable and deare, than either

*h Psal. 7. 9.*

*Acts 14. 8.*

*St. Augustines Prayers. 147*

ther heaven, or earth, or any thing contained in heaven or earth. For I doe loue thee above heaven, and above earth, and more than any thing which is in heaven or earth : yea for the love of thy name, no transitorie thing doubtlesse is to be loved.

O my God exceedingly doe I love thee; and more and more I desire to loue thee.

Grant I beseech thee, that I may love thee evermore, not onely as I would, but also as I should, that thou onely maist be in my thought and meditation. Of thee let me meditate in the day time and cease not, of thee let me thinke in the night when I am asleepe : with thee let my spirit reason, and my soule let it talke with thee.

With the light of thy holy contemplation let mine heart be enlightened, that through thy direction I may goe from strength

148 *St. Augustines Prayers.*

k Psal. 84. 7.

Strength unto strength<sup>k</sup>, and so  
at length behold thee the God  
of Gods in Sion, whom now  
I see indeed through a glasse  
darkely<sup>l</sup>; but then face to face,  
where I shall know thee even  
as I am knowne.

1 r Cor. 13. 12

m Mat. 5. 8.  
n Psal. 84. 4.  
Blessed are the pure in heart<sup>m</sup>,  
for they shall see God. Blessed  
are they which dwell in thine  
houses<sup>n</sup>, O Lord, for ever and  
ever they will praise thee.

Wherefore by all thy mercies  
wherewithall we be delivered  
from everlasting damnation<sup>o</sup>,  
I beseech thee, O Lord, mol-  
lifie mine hard and stonie, and  
flintie and iron heart, with  
thine holy and mightie oynt-  
ment: and through the fire of  
compunction make me at all  
houres to seeme a living sacri-  
fice in thy sight p.

p Rom. 18. 8.

Cause me to have alwayes a  
contrite, and an humble heart,  
with a floud of teares in mine  
eyes.

Cause

*St. Augustines Prayers. 149*

Cause me from the bottome  
of mine heart utterly to die to  
this world, and through the  
greatnes of thy feare and love,  
so to forget transitory things,  
that I may neither weepe nor  
rejoice at, neither feare nor love  
any worldly thing: neither be  
corrupted with prosperitie, nor  
be overthrowne by adversitie.

And for so much as thv love is  
strong as death, let the fiery and  
pleasant force of thy love swal-  
low up mine heart q, I beseech  
thee, from all things that are  
under heaven, that I may cleave  
unto thee alone, and be fed with  
the onely remembrance of thy  
sweetnesse.

Let thy sweet savour, O Lord,  
let the sweet savour of thee, I  
pray thee descend, yet let it des-  
cend into mine heart; and let  
the comfortable love of thine  
holy name enter even into my  
soule. O let the marvellous and  
unspeakeable sweetnesse of thy  
favour

q sal. song 8.  
ver. 6.

150 *St. Augustines Prayers.*

savour come unto mee, which  
may both raise up in my breast  
a continuall desire after thee,  
and from mine heart bring the  
veins of water springing up in  
to everlasting life.

1 Ioh. 4. 14.

Thou art unmeasurable, O  
Lord, and therefore without  
measure thou shouldst be lo-  
ved, and praised of them whom  
thou hast redeemed with thy  
precious blood.

1 Pet. 1. 18.

O most gracious lover of man-  
kindet, most mercifull Lord,  
and righteous Judge, to whom  
all judgement is committed by  
the Father<sup>u</sup>, by the most wise

1 Ioh. 5. 22.

judgement of thine equity thou  
hast given out, how the chil-

2 Luk. 16. 8.

dren of this world<sup>s</sup>, of night  
and of darkenesse, with a most  
earnest desire, endeavour, and  
studie doe love and seeke after  
transitory riches & fleeting pro-

motion; than wee thy servants

1 Gen. 1. 26. can love our God, by whom we  
2 Gal. 3. 13. are both made and redeemed.

For

*St. Augustines Prayers. 151*

For if one man doe so entirely  
loue another, that he can hardly  
beare the absence of his friend :  
if the wife with so great a fire of  
good will be joynd to her hus-  
band, that in respect thereof, she  
can at no time be at rest till shee  
have his company : with what  
a good will, with what a care,  
with what a zeale ought the  
soule, which through faith of  
her part, and through mercy  
on thy part betrothed to thee,  
to love thee the true <sup>a</sup> God, <sup>a</sup> Mat. 1. 83.  
the fairest spouse <sup>b</sup>, who hast so <sup>b</sup> 2 Cor. 11. 2  
loved, and saved us ; who hast  
done so many, such and so great  
things for our sakes.

And although these weake  
things have their comforts, and  
their loves : yet doe they not so  
delight as thou our God doest.  
For in thee do the righteous re-  
joyce, because thy love is sweet  
and quiet. For thou doest reple-  
nish the hearts which thou pos-  
sesses, both with sweetnesse,

R with

152 *St. Augustines Prayers.*

with joy, and with tranquillie.

Contrariwise, the love of this world and of the flesh is troublesome and unquiet, neither suffereth it the minds whom it entereth into at any time to be at rest. For continually it moveth them with suspicions, and with perturbations, and with manifold feares.

So that thou art the joy of the righteous: and good cause why. For with thee is an assured quietnesse, with thee is the life void of all troubles.

O gracious God, who so entereth into thee, entereth into  
e Mat. 25. 21. his Masters joys, and shall feast  
no more: but shall fare well in  
the place of happinesse, saying,  
d Psal. 132. 14. This is my rest for everd; here  
will I dwell, for I have a de-

light therein; and againe, The  
e Psal. 23. 1. Lord is my shepheard, I shall  
not want: he maketh me to rest  
in greene pastures.

*St. Augustines Prayers. 153*

O deare Christ, O sweet Iesu, replenish mine heart, I beseech thee, with the unquenchable fire of thy love, with a continuall remembrance of thee, so that as a burning flame I may so burne with the loue of thee, that no water, be it never so much, may quench the same.

O most gracious Lord, make thou mee unfainedly to love thee, and through desire of thee to lay downe the burthen of all fleshly desires, and the importable weight of earthly affections which beareth and presseth downe my soule; that by the favour of thine oynment running amaine after thee, I may the more speedily discern, by the conduction of thee my captain, to come unto the contemplation of thy fairenesse, there to be thoroughly satisfied.

For two sorts of love, whereof the one is good, and the other naught; the one sweete,

R 2 and



154 *St. Augustines Prayers.*

and the other uncomfortable;  
cannot abide at one time together in one body.

And therefore, who so besides thee loveth any thing, thy love, O God, is not in him; thy love, I say, even the love of sweetnesse, and the sweetnesse of love; the love which troubleth not, but delighteth, the sincere and chaste love abiding everlastingly; the love which alwayes burneth and never goeth out.

O deare Christ, O sweet Jesus, who art the very love<sup>h</sup>, and my God<sup>i</sup>, inflame me wholly with thy fire, with thy love, with thy sweetnesse and delectation, with thy joy and mirth, with the delight and desire of thee, the which is both holy and good, chaste and pure, quiet and secure, that filled even top-full with the sweetnesse of thy love, and wholly set on fire by the flames of thy friendship,

<sup>f</sup> Mat. 10. 27. <sup>g</sup> 1 Ioh. 2. 15.

<sup>h</sup> 1 Ioh. 4. 8. <sup>i</sup> Mat. 4. 10.

*St. Augustines Prayers. 155*

I may love thee, my God, with  
all mine heart<sup>k</sup>, and with all  
my strength, having thee al-  
ways and in all places both in  
mine heart, and in my mouth,  
and before mine eyes, so that  
strange loves may find no place  
at all in me.

Hear me O my God: heare  
me, O light of mine eyes: heare  
my petition, and grant my pe-  
tition, that thou maiest heare  
me.

Gracious, and most merci-  
full God, stop not thine eares  
against me, because of my sins,  
but of thy wonted goodnesse  
receive the prayers of thy ser-  
vant, and grant me the effect  
of my petition and request, A-  
men.

R 3 CHAP.

<sup>k</sup> Deut. 6. 5.

## CHAP. 35.

*A devout Prayer for grace, to  
praise and to thanke the Lord  
daily for his benefits.*

**O** Lord, Christ, word of the  
Father<sup>a</sup>, who camest into  
this world to save sinners<sup>b</sup>,  
through the tender bowels of  
thy mercy I beseech thee, a-  
mend my life, change my dea-  
lings, and reforme my manners:  
take away from me such things  
as hurt my soule, and displease  
thee: and give me that which  
thou knowest is pleasing to  
thee, and profitable for my  
soules health.

Who can bring a clean thing  
out of filthinesse<sup>c</sup> but thou a-  
lone? Thou art God Almighty  
and Gen. 35. 11 tied, of infinite mercy<sup>e</sup>, which  
e Psal. 45. 9. justifiest the .ungodly<sup>f</sup>, and  
f Rom. 4. 5. quickenest the dead in respect  
of sinne, who changest sinners,  
and they are not.

Remove

<sup>a</sup> Ioh. 1. 1.

<sup>b</sup> 1 Tim. 1. 13

<sup>c</sup> Ioh. 14. 14.

<sup>d</sup> Gen. 35. 11

<sup>e</sup> Psal. 45. 9.

<sup>f</sup> Rom. 4. 5.

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Remove therefore from mee,  
whatsoever in mee displeaseth  
thee. For thine eyes doe behold  
my manifold imperfections.

Send thine hand of mercie, I  
pray thee upon me: and take a-  
way from me whatsoever with-  
in mee doth offend the eyes of  
thy goodnesse.

O Lord, thou knowest both  
how sound, and how sick I am,  
Heale my sicknesse, and main-  
taine my health, I beseech  
thee.

O Lord, thou which helpest  
the weak, and preservest the  
healthfull, thou at a beck amen-  
dest the things which are bro-  
ken and decayed, heale thou  
me, and I shall be whole: save  
me, and I shall be saved.

*g Jer. 17. 14.*

For do thou vouchsafe in mine  
heart, thy field, to sow the good  
seed, it must needs bee, that  
first thou wilt plucke out the  
thornes of my wickednesse by  
the hand of thy mercy.

R 4



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O most gracious, most gentle, most loving, desired, amiable and lovely of all others, poure I pray thee, upon mine heart the streames of thy sweetness, and good will, that I may neither desire, nor thinke upon any earthly, or fleshly things<sup>h</sup>, but love thee alone, and have thee onely both in mine heart and mouth.

By thine owne finger write thou within my breast a sweet remembrance of thy comfortable Name, never to be blotted out by forgetfulness.

Write thy will, and thy justifications also upon the tables of mine heart, that alway and every where, I may set both thee the Lord of infinite sweetness, and thy lawes before my face.

Inflame my minde with that thy fire, which thou sendest upon the earth<sup>i</sup>, and wouldest have increased verie much, that day by day, with abundance of  
teares,

<sup>h</sup> Mat. 10. 37.

<sup>i</sup> Luk. 17. 9.

*S<sup>t</sup>. Augustines Prayers. 159*

reares, I may offer unto thee  
the sacrifice of a contrite spirit, k p sal. 51. 15.  
and of a broken heart.

According as I desire, and as  
from mine heart I crave, O  
sweet Christ, O good Iesu, give  
methine holy and chaste love,  
that it may replenish, and hold,  
and possesse me altogether.

And give mee too a continu-  
all watering streame of teares,  
which is an evident signe of thy  
love, that they also may testifie  
to the world thy love within  
mee, that they may declare and  
tell, how greatly my soule doth  
love thee, seeing for the excee-  
ding pleasure it receiveth from  
thy love, it cannot refrain from  
shedding teares.

O good Lord, sometime I  
remember that good woman  
*Anna*<sup>1</sup>, which came unto the 1<sup>st</sup> Sam. 1. 28.  
Tabernacle to begge a sonne of  
God, of whom the Scripture  
testifieth, how after her teares  
and prayers shee looked no

R 5 more

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more sad : but when I remember so great vertue , and such constancie of that woman, I am troubled in mind, and do blush againe, because I behold how I wretch doe grovell too much downward.

For, if a woman did so weep, and continue in weeping, and that for a son : how should my soule weepe, yea, and persist in weeping, which seeketh, and loveth God, yea, and longeth too for to come unto him ! How should the soule both groane, and bee grieved, that seeketh after God night and day ! which esteemeth all things as nought beside Christ ! for it is much marvell, if teares bee not the meat of such a soule, day and night.

Regard therefore, and shew mercie upon me, for the dolors of mine heart be increased.

Give me thine heavenly comfort, and despise not the sinfull soule

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soule for which thou diedst <sup>m.</sup> 1<sup>st</sup> Tim. 1.

15.

O give, I beseech thee, the inward teares of hearty affection, which may both loose the fetters of my finnes, and also replenish my soule evermore with thy celestiall comfort.

Gladly would I attaine some portion in thy kingdome, if not among men afore time, whose steppes I am unable to imitate, yet at the least among religious women.

And here commeth into my remembrance the wonderfull devotion of other women, that with a godly affection sought thee in the grave<sup>n</sup>, that albeit thy Disciples departed, yet went they not from the sepulcher, but sate there heavily lamenting, and weeping much and a long while, and rising againe, with many teares oftentimes went and peeped into the holes of the sepulcher, and very diligently sought, if any where they

<sup>n</sup> Mat. 28. 1.  
Mark. 16. 1.



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they could see thee, whom earnestly they sought for.

Many times went they unto the grave; but to the lover stood much was not often enough, for the vertue of a good worke is perseverance: and because above the rest they loved, both in loving they wept, and in weeping they sought, and in seeking they persevered, and therefore they before all did find thee, saw thee, and talked with thee.

And not only so, but also they carried the tidings of thy glorious resurrection to the Disciples themselves, according as you bad and warned them, saying, Goe and tell my brethren, that they goe into Galilee, and there they shall see me.

*o Mat. 28. 10.*

If then the women so wept, and in weeping persevered, that sought the living amongst the dead, and by faith touched thee: how should the soule bewaile,

*St. Augustines Prayers. 16*

bewaile, and in bewailing continue, which in heart beleeueth and with mouth confesseth, how thou the Saviour doest rule in Heaven, and governe every where! How should that soule weepe and lament, which with her heart loveth, and with all her whole desire longeth for thee!

O thou onely refuge, and hope of the distressed, to whom no man sueth, without hope of mercie, give mee this grace for thine owne sake, and thy holy Name sake, that as often as I thinke of thee, speake of thee, write of thee, read of thee, conferre of thee, as often as I remember thee, serue thee, offer the sacrifice of prayse unto thee, so often I may shed abundance of teares sweetely before thy face, that my teares may become my meate day and night p.

p Psal 42:3.

Thou, O King of glory, and  
master

q Psal 24:7.

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*r* Mar. 23. 10. Master of all vertues <sup>r</sup>, haſt  
taught us both by word and  
example to weep and to mourn,  
ſaying: Bleſſed are they which  
mourne, for they ſhall be com-  
forted <sup>s</sup>. Againe, thou diddeſt  
<sup>r</sup> Iob 11. 33. mourne for <sup>r</sup> thy friend depar-  
ted, and wepteſt over Jeruſalem,  
ready to come unto deſola-

<sup>u</sup> Luk. 19. 41. tion <sup>u</sup>.

O good Jeſu, by thoſe moſt  
pretious teares of thine, and by  
all thy manifold mercies,  
wherewithall thou haſt vouch-  
ſafed wonderfully to helpe us  
miſerable ſinners, give me grace  
to bewaile my tranſgreſſions,  
the which my ſoule doth much  
long for and deſire, becauſe  
without thou give it, I cannot  
get the ſame <sup>x</sup> but even through  
the holy Ghoſt, which mollifi-  
eth the hearts of ſinners, and  
provoketh them unto the tears  
of repentance.

<sup>x</sup> Iſa. 1. 7.

Give me grace to mourne for  
my ſinnes, as our forefathers  
did,

*St. Augustines Prayers. 165*

did, whose footsteppes I am bound to imitate; that I may bewaile mine offences all my life long, as they have mourned day and night.

Even for thine intercession sake, and for all thy merits sake have mercy upon me thy miserable and unworthy servant: and give mee grace to bewaile my finnes.

Water thou my plants both from above, and from beneath, that my teares may be my meat day and night, and I through the fire of compunction may bee made a fat burning sacrifice in thy sight, and be killed altogether upon the altar of mine heart, and bee taken as a fat burnt sacrifice for a sweet smelling savour in thy nostrils.

O sweete Lord, give mee a watering fountaine, and a cleere fountaine, wherein daily this defiled sacrifice may bee cleansed.

For

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For although through the assistance of thy grace I have offered my selfe wholly to thee; yet in many things for all that I doe sinne<sup>z</sup>, by reason of my too too great weaknesse.

*2 Iam. 3. 2.*

Wherefore O blessed and loving God, give mee grace especially of the great sweetnesse of thy love and remembrance of thy mercies, make ready this table for thy servant in thy presence, and give me power, that when I will, I may be satisfied of it.

Of thy mercy and goodness grant that this inebriating and goodly cuppe may quench my thirst, that my spirit may covet after thee, and my minde burne with thy love, forgetting all vanitie and misery.

Heare O my God, heare O light of mine eyes, heare my petition, and grant that I may begge that thing, which thou maist grant.

Grati-

*St. Augustines Prayers. 167*

Gratious and mercifull God,  
stop not thy eares against mee,  
because of my sinnes, but of thy  
wonted goodnesse grant mee  
the effect of my petition and  
desire. Amen.

CHAP. 36.

*A very effectuall Prayer to the  
stirring up of the minde unto  
godlinesse, being zealous-  
ly uttered.*

O Lord Iesus, O pittifull Ie-  
sus, O good Iesus, who  
both hast vouchsafed to suffer  
death for our sinnes, and  
arisen againe for our justifi-  
cation <sup>a</sup>.

I humbly beseech thee by  
thy glorious resurrection, raise  
me out of the sepulchre of my  
sinnes, and of all my vices, and  
give me daily a part in the first <sup>b</sup>  
resurrection, that truly I may  
receive a portion in the resur-  
rection at the last day.

O

<sup>a</sup> Rom. 4.25.

<sup>b</sup> Rev. 20.6.

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O sweete, and most blessed  
Jesus, thou hast ascended into  
Heaven with a glorious Tri-  
umph, and fittest at the right  
hand of the Father: O AL-  
mightie Prince, draw mee up-  
ward unto thee, that I may  
runne after thee<sup>d</sup>, through the  
savour of thine ointments, that  
I may runne and tire not, thou  
drawing and conducting mee,  
in my race; draw the mouth of  
my soule thirsting after thee,  
unto the supernall rivers of e-  
ternall safetie, yea draw mee  
unto thee the Well of life<sup>e</sup>, that  
according to thy Power, I may  
from thence take my drinke,  
whence I may live for ever-  
more, O my God, my life<sup>f</sup>.

For thine holy and blessed  
mouth hath said, if any man  
thirst<sup>g</sup>, let him come unto mee,  
and drinke.

Now grant, O Fountaine of  
life, that the thirstie soule may  
drinke of thee continually, that  
ac-

c Rom. 8. 3 c.

d Cant. 1. 2, 3.

e Psal. 36. 6.

f Iohn 14. 6.

g Iohn 7. 39.

according to thine Holy and true promise, out of my belly may flow even rivers of water of life h.

h Ioh 7. 38.

O fountaine of life, replenish my soule with the river of thy pleasure, make mine heart thoroughly drunke with the sober drunkennesse of thy love, so that I may utterly forget whatsoever is vaine and earthly, and evermore have thee alone in my remembrance, as it is written, I remembred God, and mine heart was glad. Give me thine holy spirit, signified by those waters which thou promisest to give to such as thirst.

O, I beseech thee, give mee grace, with all my desire, and with all my care, to goe onward that place, whither we beleeve thou ascendedst the fortieth day after thy resurrection, that i AAs 1. 3. only in the flesh I may bee held in this wretched world, but in thought and desire may bee with



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with thee, that there mine heart  
may be<sup>k</sup>, where thou my de-  
sired, and incomparable, and  
much lovely treasure, art.

For in the great deluge of this  
life, where wee are tossed with  
raging stormes on all sides, and  
no good footing and hie place  
can bee found where the Dove  
may somewhat rest her selfe<sup>i</sup>,  
there is no where either sure  
peace, or secure quietnesse, but  
warres in all places, contenti-  
on, and enemies: abroad figh-  
tings, within feares.

And for so much as one part  
of us is heavenly, and the other  
earthly, the corruptible bodie  
is heaue unto the soule<sup>m</sup>.

Therefore my minde, my  
friend and companion, being  
wearied comming out of the  
way, is sicke, and lieth all too  
rent and torne of those vanities  
which it hath passed by: it is ve-  
ry hungrie, and faine would  
drink, but I have nothing to set  
before

<sup>k</sup> Mat. 6. 2.

<sup>i</sup> Gen. 8. 9.

<sup>m</sup> Wisd. 9.

23.

before it, because I am in poverty and in beggerie.

But O Lord, my God, who aboundest in all good things<sup>n</sup>, <sup>n</sup> 1 am. 1. 17.  
and art a liberall bestower of the dainties of heavenly safetic, give thou meat to the wearied, gather together the dispersed, amend that which is torne.

Lo, he standeth at the doore, and knocketh; through the bowels of thy mercie, whereby thou the day spring from on high hath visited us, I beseech thee, open the hand of thy pittie so the distressed which knocketh; and graciously command that hee come in unto thee, rest in thee, and bee refreshed of thy lively and Heavens Bread, wherewithall being satisfied and strengthened, he may from this vale of teares mount aloft unto celestiall things, and carried on high by the wings of holy desire, may flie unto the kingdome of heaven.

○

172 *St. Augustine's Prayers.*

O Lord, let my spirit take, let it take, I beseech thee, wingsto it selfe as an Eagle, that it may flie amaine and faint not: that it may ascende even unto the glorie of thy house, and to the place where thine honour dwelleth, there at the table, where thine Heavenly Citizens doe repast themselves to be refresh'd of thy secrets in the places of thy green pasture nigh the still waters.

O my God, let mine heart, mine heart, an huge sea swelling with waves, rest in thee.

Thou which rebukedst the wind, and the sea, whereby there came a great calme: come thou, and goe upon the waves of mine heart, that every thing which I have may be calme and cleere, that I may embrace thee mine onely good, and behold thee, the sweet light of mine eyes, without any blind darknes of trouble some cogitations.

O Lord, let my minde from  
the

*St. Augustines Prayers. 173*

the parching heat of worldly  
cares flie under the shadow of  
thy wings, that being hid in thy  
temperate coolnesse, it may  
joyfully sing, and say, I will lay  
mee downe and also sleepe in  
peace.

*r Psal. 4.8.*

Let my memorie sleepe, O  
Lord my God, I pray thee let  
it sleepe from all evill; righ-  
teousnesse let it love, but hate  
iniquitie.

*r Heb. 1.9.*

For indeed, in the midst of  
the darknesse and troubles of  
this life, what godlier, and what  
sweeter thing can there bee,  
than to covet after the sweet-  
nesse of heaven, and to fight for  
eternall happinesse? than to  
have the minde there fixed,  
where it is most assured to have  
true joyes?

O most sweet, most lovely  
and blessed Jesu, when shall I  
behold thee? when shall I come  
and appeare before thy pre-  
sence? when shall I be satisfied  
with

*r Psal. 42.1.*

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<sup>a</sup> Psal 17. 15. With thine Image x? when wilt thou bring my soule out of prison y, that I may praise thy name, and be grieved no more? when shall I passe into that glorious and goodly house of thine z, whereas the voyce of singing and praise is in the Tabernacles of the righteous?

Blessed are they which dwell in thine house O Lord, they will ever praise thee a. Blessed, and blessed indeed are they, whom thou hast chosen, and taken into that celestiall inheritance.

Behold Lord, thy Saints flourish before thee as the Lily. Because thy are satisfied with the fatnes of thine house b, and thou givest them drinke out of the river of thy pleasures. For with thee is the well of life, and in thy light doe they see light; so that they, to wit, the light inlightned of thee, God inlightning c, doe now shine

<sup>c</sup> John 1. 9.

*St. Augustines Prayers. 175*

shine as the Sunne<sup>d</sup>, in thy pre-<sup>d</sup> Mat. 13. 45  
sence.

Oh how marvellous, how  
glorious, how amiable are thy  
Tabernacles, O Lord of hosts! <sup>e</sup> Psal. 84. 1.  
my sinfull soule longeth to en-  
ter thereinto.

O Lord I have loved the ha-  
bitation of thine house<sup>f</sup>, and <sup>f</sup> Psal. 126. 8.  
the place where thine honour  
dwelleth.

One thing have I desired of  
the Lord, and that I will re-  
quire, even that I may dwell in  
the house of the Lord all the  
dayes of my life<sup>g</sup>.

As the Hart braieth for the <sup>g</sup> Psal. 27. 4.  
rivers of water <sup>h</sup>; so panteth <sup>h</sup> Psal. 42. 1.  
my soule after thee, O God.

When shall I come, and ap-  
peare before thy presence!  
when shall I see my God,  
whom my soule thirsteth for!

When shall I see him in the  
land of the living? For in this <sup>i</sup> Psal. 27. 19.  
land of the dying, he cannot be  
seene with mortall eyes<sup>k</sup>.

<sup>k</sup> Iohn 1. 18. What

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What shall I wretch doe, being fettered with the Givings of  
1 Wisd. 9. 13. this mortall flesh? what shall  
I doe? while wee are in the  
body, wee are absent from the  
Lord<sup>m</sup>. Here wee have no continuing  
n Heb. 13. 14. citien, but we seeke one  
to come. And our freedome is  
o 2 Cor. 5. 1. in Heaven.

Wo to me that I am a stranger  
so long; and that I dwell  
p Psal. 120. 5. in the tents of Kedar p. My  
soule hath too long dwelt in a  
strange place.

Oh that I had wings like a  
Dove q! then would I flie away  
q Psal. 55. 6. and rest. Nothing is so pleasant  
to me, as to be with my God. It  
is good for mee to draw neere  
r Psal. 73. 28. unto God r.

O Lord, grant while I live in  
this mortall body, that I may  
cleave to thee, as it is written;  
Hee that is joynd unto the  
Lord is one spirit s.

s 1 Cor. 6. 17. Give mee the wings of contemplation I beseech thee, that  
endued

*St. Augustines Prayers. 177*

endued therewithall I may flie aloft unto thee.

And seeing everie sinister thing lieth downward, hold thou my minde, that it fall not down unto the bottome of the darksome vale; and that, by reason of the shade of earth coming between, it be not separated from thee the true Sunne of righteousnesse, and be hindered from beholding things on high through the cloud of darknesse.

For which cause I doe feare upward unto the joyes of peace, and unto the delectable, and pleasant state of light <sup>u</sup>.

<sup>e</sup>Phil. 4.7.

<sup>u</sup>Rev. 21.23.

Hold thou mine heart by thine hand: because without thee it cannot be carried aloft. Thither I doe hasten, whereas soveraigne peace reigneth, and everlasting quietnes doth shine <sup>x</sup>.

<sup>x</sup>Rev. 7.16.

Hold and governe thou my spirit, and take it unto thee according to thy will, that thou being guide, it may ascend into

S 2 that



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that region of plenty, where thou feedest Israel everlastingly with the food of truth: that at the least with swift cogitation it may attaine unto thee the soveraigne wisdom, abounding above all, surpassing all, and governing all things.

But alas, many things doe mutter against my soule flying unto thee. Notwithstanding, at thy commandment O Lord, let them not overthwart mee. Yea, let my verie Soule be silent, let her overpasse all things; mount over all things that are created, and come unto thee, fixing the eyes of faith upon thee alone, the Creator of all things: for thee let her long, to thee let her covet, on thee let her think: thee let her behold, bee thou in her sight, and evermore meditate shee in her heart of thee, the true and soveraigne goodnesse y, and the joy abiding for evermore z.

y Iam. 1. 17.  
z Mat. 25. 21.

To

To conclude, though many are the contemplations, where-withall the godly soule is marvellously fed, and refreshed; yet in none is she so delighted, and resteth, as in thee, and when thou alone art in her thought, and eyes.

O Lord, how great is thy goodnesse, which wonderfully thou inspirest into the hearts of them which love thee ! How marveilous is the sweetnesse of thy love, which they enjoy, who love nothing, seeke nothing, yea desire nothing beside thee.

Oh, happie are they, whose hope is only in thee, and whose onely worke is in prayer.

Blessed is he who sitteth solitary and silent ; and watcheth himselfe day and night continually, that placed as yet in this mortall body, hee may have some fore-taste of thy celestiall sweetnesse.

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O Lord, by those health-bringing woundes, which on the Crosse thou sufferedst for our sakes, from which gushed out that precious bloud wherewith

a 1 Pet. 1. 18. wee be redeemed<sup>a</sup>; wound, I

besech thee, this my finfull soule, for which also thou hast vouchsafed to die<sup>b</sup>: wound her by the fierie and mightie dart

c Ioh. 15. 12. of thine abundant love<sup>c</sup>.

For the word of God is lively<sup>d</sup> Heb. 4. 12. Iy d, and mightie in operation, and sharper than any two edged sword.

O thou the elected dart, and the most piercing sword, who art of power able to pierce the hard buckler of mans heart: prick thou mine heart with the dart of thy love, that my soule may say to thee, I am wounded with thy love; so that from that wound of thy love, teares abundantly may issue day & night<sup>e</sup>.

e Psal. 42. 3. Strike, O Lord, strike, I beseech thee, this mine hard heart, with

the

*S. Augustine's Prayers. 181*

the godly and mightie speare of  
thy love, and with a stout cou-  
rage pierce thou even the most  
secret parts of my soule, and  
therewithall fetch thou a stream  
of water from out mine head,  
& out of mine eyes a true foun-  
taine of teares, flowing forth  
continually from an heartie af-  
fection, and desire to behold thy  
beautie; that night and day I  
may mourn in this present life,  
receiving no comfort, untill in  
thy celestiall bride-chamber I  
be thought worthy to see my  
beloved and beautifull Spouse,  
even my Lord and God; that  
beholding there thy glorious,  
wonderfull and most beautifull  
countenance, full of all sweet-  
nesse, I may with those whom  
thou hast elected, humbly ad-  
ore thy majestie, and replen-  
ished at the length with heaven-  
ly and unspeakable joy of ever-  
lasting mirth, may with lovers  
and friends cry out, saying:

S 4 Be-

1 Cor. 13.

g Rom. 8. 30.

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Behold, I see now what I so desired; I enjoy now what I so hoped for; I have that which I loved so. For I am now joy-ned to him in heaven, whom in earth I loved with all my strength, embraced with right good will, and cleave to from my very heart: him I praise, him I blesse, and I worship him, who liveth and ruleth, God for evermore, Amen.

CHAP. 37.

*A Prayer in the time of  
trouble.*

**H**Ave mercy on me, O Lord, have mercy on me, O gracious God, have mercy on mee a most wretched sinner, offending hainously, and suffering justly; sinning daily, and feeling continually thy correction.

If I weigh the evill which daily I have committed, my punishment

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nishment is but small; much wickednesse have I done, and little correction doe I feele.

Righteous art thou, O Lord, and just are thy judgements <sup>a</sup>. a Psal. 119.  
Thy judgments are truth <sup>b</sup>, they <sup>137.</sup>  
be righteous altogether. O <sup>b Psal. 19. 9.</sup>  
Lord my God, thou art righteous, neither is there any iniquitie in thee. c Psal 92. 15.

For neither unjustly, nor cruelly doest thou afflict us sinners <sup>d</sup>, O Almighty and mercifull <sup>d Dan. 9. 4.</sup>  
Lorde, who when we were not, <sup>c Exod. 34. 6.</sup>  
diddest mightily make us <sup>f</sup>, and <sup>f Iob 10. 8.</sup>  
when through our sinnes wee were in the estate of damnation, hast both mercifully, and miraculously repaired us <sup>g</sup>. g Gal 3. 13.

I know and am assured, how that our life is not governed at all adventures, but that it is disposed and ruled by thee <sup>h</sup>, h Prov. 16. 9.  
O Lord our God. Whence it is that thou carest for all things <sup>i</sup>, but chiefly for thy servants <sup>k</sup>, who have put all their <sup>13.</sup>  
con- <sup>k 1 Pet. 5. 7.</sup>

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confidence in thine onely mercy.

Wherefore I pray, and humbly beseech thee, O Lord, deale not with mee according to my finnes, whereby I have deserved thy just disp'leasure, but according to thy great mercy, which is more than all the finnes even of the whole world.

O God, who outwardly dost afflict the body, grant inwardly to my minde continuall patience, so that thy praise at no time depart out of my mouth.

Have mercy on me, O Lord, have mercy on mee, and helpe me, according as thou knowest I have neede, both in my bodie and minde: thou knowest all things<sup>1</sup>, and canst doe all things<sup>2</sup>, who livest everlastingly<sup>3</sup>, Amen.

<sup>1</sup> Eccl. 23. 9.  
<sup>2</sup> Gen. 35. 11  
<sup>3</sup> 1 Tim. 1. 17.

CHAP. 38.

*A very godly Prayer unto  
the Sonne.*

**O** Lord Jesus Christ<sup>a</sup>, Sonne  
of the living God<sup>b</sup>, which  
upon the Crosse with out-stret-  
ched armes, drankest the cup of  
bitter passion for the redemp-  
tion of all mankind<sup>c</sup>, vouch-  
safe to defend me this day.

Behold, I a poore wretch unto  
thee who art rich, I miserable  
unto thee who art mercifull,  
doe approach: suffer me not to  
depart emptie and despised.

I begin hungrily, let me not  
goe from thee fasting; I come  
even hunger-starved as it were,  
O let me not depart unrefre-  
shed. And though before I eat,  
I doe sigh; yet grant that after  
my sighing I may eate.

Especially before thy glorious  
magnificence, O sweet Jesu, I  
acknowledge to thee my sinnes  
against my selfe<sup>d</sup>.

Behold

<sup>a</sup> 1 Tim. 2. 5.  
<sup>b</sup> Mark. 9. 11.  
<sup>c</sup> 1 Pet. 2. 24.  
<sup>d</sup> Psal. 38. 5.



Behold I was borne in iniquitie, but thou diddest wash and sanctifie me<sup>f</sup>, yet have I defiled my selfe since with greater finnes.

ePsl. 51. 5.  
Seph. 3. 25.

For I was borne in necessary finnes, but afterward I wallowed in voluntary wickednesse.

But thou O Lord, not unmindfull of thy wonted mercy, rookest mee from out of the house of my carnall father, and from the tabernacles of the wicked, and gavest me a minde to follow thee with the generation of them which seeke thy face, which treade the right path, which abide among the lillies of a chaste life, and sit with thee in the parlor of greatest povertie.

Yet I ungratefull for so many benefits: since my entrance into thy service, have done many an unlawfull fact, and committed many a foule sinne: and where I should have repented mee

*St. Augustines Prayers. 187*

mee of my finnes, I added sins  
unto finnes.

These are the evils, O Lord,  
whereby I have both dishono-  
red thee and stained my selfe,  
(whom thou didst create after  
thine owne likenesse) with  
pride, vaine glory, and such o-  
ther manifold finnes, whereby  
the wretched soule is vexed,  
and afflicted, and rent asunder,  
and destroyed.

Behold, O Lord mine ini-  
quities are gone over mine  
head, and as a waightie bur-  
then, they are too heaue for  
me: and doe not thou, whose  
propertie is to shew mercy and  
to spare, lay under the right  
hand of thy Majestie, I shalbe  
inforced to sinke even to the  
very bottom.

O Lord my God, attend, and  
consider because thou art holy,  
loe mine enemy in his heart a-  
gainst mee saying, God hath  
forsaken him, I will pursue and  
take

Gen. 1. 26.

h Psal. 38. 4.

i Psal. 91. 6.

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take him, for there is none to deliver him.

But Lord how long wilt thou delay? Returne, deliver my soule, save mee for thy mercie sake.

*Psalm 6. 4.*

Take mercie upon thy Son, whom thou broughtest forth into this world, and respect not so mine evill which I have done, that thou forget the good which thou hast made.

What Father is there but would save his Sonne? or what sonne whom the Father with the rod of mercy will not correct?

Wherefore O Father and Lord, although I be a sinner, yet I cannot but be thy sonne, because thou hast both made me, and renewed me. As I have sinned amend me, but first deliver mee to thy Sonne being reformed with thy scourge. Can

*Heb 10. 8.  
Col. 3. 9.*

a woman forget her childen? notwithstanding, though she should,

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should, yet thou Father hast promised never to forget.

Behold I cry, and thou hearest me not; I am vexed with sorrow, and yet finde no comfort.

What shall I say, or what shall I doe wretch that I am? I destitute of such consolation, am cast from the sight of thine eyes.

Woe is me, from that felicitie into what misery am I fallen? whither did I bend my selfe, and to what passe am I come? where am I wretch, and where am I not? unto whom did I aspire, and wherein doe I now sigh? I sought after good things, but behold vexation.

Loe, I now labour, and Iesus is not with me. Doubtlesse better were it for me not to be at all, than to be without Iesus. Better it is not to live, than to live without life.

And now, O Lord Iesus, where be thy former mercies? wilt thou

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thou bee angrie with mee for ever?  
p Psal. 85. 5.

Bee pacified at the length I beseech thee, and have mercie upon mee, neither hide away thy face from me<sup>9</sup>, who for my redemption, didst not turne thy face from such as reproved and spat upon thee<sup>r</sup>.  
q Psal. 27. 6.

I confesse indeed, I have sinned, and that my conscience deserveth damnation: I acknowledge also that no penance can satisfie for my finnes: but certain it is, that thy mercie is more than all my finnes.

O most gracious Lord, write not thou bitter things against me<sup>s</sup>, neither enter thou into judgement with thy servant<sup>r</sup>, but according to the multitude of thy compassions, put away mine iniquities<sup>u</sup>.  
s Job 13. 29.  
r Psal. 143. 2.

Wo to me wretch when the day of judgement shall come, and the bookes of each mans sinnes be opened<sup>x</sup>, when it

*34. Augustines Prayers. 191*

it shall bee said of mee, Behold the man and his works.

What shall I then doe, O Lord my God, when the very heavens shall reveale mine iniquitie, and the earth rise up against me? Surely I shall bee able to say nothing, but hang downe mine head for verie griefe of heart, and stand trembling and confounded before thy presence.

Alacke, wretch, what may I say? shall I crie unto thee my Lord God; wherefore am I consumed, saying nought? But though I doe speake, yet wilt not my griefe have end: and if I be still silent, I shall be vexed inwardly with most bitter sorrow. O my soule, mourne thou like a virgine for the husband of her youth: howle thou y Joel. 1. 8. miserable wretch, and weepe, because thine Husband even CHRIST<sup>z</sup>, hath forsaken thee. *z Ephes. 5. 25*

O wrath

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O wrath of the Almighty,  
fall not thou upon me. For I  
cannot beare thee, because there  
is not that strength in me, that  
I can endure thee.

But have mercie on mee, O  
God, that I despaire not: but in  
despaire let me hope againe.

And although I have done  
that which deserveth damnati-  
on; yet hast not thou forgone  
that whereby thou art wont to  
save.

O Lord, thou wilt not the  
death of sinners, neither dost  
thou rejoyce in the destruction  
of the dying: but that the dead  
might live thou diedst <sup>b</sup>: and  
thy death hath killed the death  
of sinners: and if they through  
thy death were againe brought  
unto life, O Lord grant, I be-  
seech thee, that I may not die,  
now thou art alive.

Send downe from heaven,  
and save mee from the power  
of mine enemies, least they tri-  
umph

<sup>a</sup> *Isa. 18. 13.*

<sup>b</sup> *Rom. 4. 25.*

<sup>c</sup> *Psal. 57. 3.*

umph over me, and say; Wee have devoured him.

O good Jesu, who at any time can doubt of thy mercie, who even when we were thine enemies<sup>d</sup> diddest redeeme us with thy precious bloud, and reconcile us to God!

Loe, thus protected under the shadow of thy mercie, I doe run unto the throne of grace,<sup>e</sup> Heb. 4. 16. requiring mercie, crying and knocking untill thou take compassion upon me.

For if thou calledst us unto mercie, when we asked none, how can wee misse of mercie, craving the same!

O sweet Jesu, thinke not upon thy justice against a sinner: but remember thy goodnesse toward thy creature. Think not upon thy displeasure against a transgressor; but remember thy mercie toward the miserable. Forget me when I was proud, provoking thee unto wrath; and



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and regard me now in distresse,  
crying unto thee for mercie.

For what is Iesus, but a Saviour?  
Therefore, O Iesus, by  
thy selfe arise to helpe mee, and  
say unto my foule, I am thy  
salvation.

f Mat. 1. 21.

g Psal. 35. 3.

Much doe I presume of thy  
goodnesse, O Lord, the rather  
because thou thy selfe teachest  
us to aske, to seeke, and to  
knocke<sup>h</sup>. And therefore admo-  
nished thereby, I doe aske,  
seeke, and knocke.

h Mat. 7. 7.

But thou Lord, who com-  
mandest to aske, grant I may  
receive: who counsellest to  
seeke, give grace to finde: who  
teachest to knocke, open to the  
knocker, and strengthen mee a  
sinner, save mee a wretch, raise  
me that am dead, and vouchsafe  
to direct and governe all my  
senses, cogitations and workes  
after thy good pleasure, that  
henceforth I may serve thee,  
live to thee, and bee wholly  
thine. I know

*Sr. Augustines Prayers. 195*

I know Lord, I doe owe my selfe to thee, even because thou hast made mee: and for that thou hast redeemed mee<sup>i</sup>, and i <sup>1</sup> Pet. 1. 18. taken humane flesh upon thee for my sake <sup>k</sup>, I doe owe to much more beside my selfe, as thou art greater than hee for whom thou hast given thy selfe

<sup>k</sup> Mat. 1. 31.

Lo I have no more: neither can I give that which I have, without thee: but accept thou mee, and draw mee unto thee<sup>l</sup>, that I may be thine by imitation, and love, as I am thine by condition and creation, who livest<sup>m</sup>, and rulest<sup>n</sup>, now and evermore, Amen.

<sup>l</sup> Iohn 6. 44.

<sup>m</sup> 1 Tim. 1. 7.

17.

<sup>n</sup> Psal. 45. 6.

*C H A P. 39.*

*A godly Prayer unto the blessed Trinitie, meeets often-times to be repeated.*

**O** Lord, God Almighty<sup>a</sup>, three in Person<sup>b</sup>, yet but one God<sup>c</sup>, who both art in all, and

<sup>a</sup> Exod. 6. 3.

<sup>b</sup> Mat. 3. 16.

<sup>c</sup> Deut. 6. 4.

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d Ec. 4. 2. 1. and wert before all<sup>d</sup>, and wilt  
be in all things, a blessed God  
e Rev. 4. 11., for evermore.

Now and alwayes into thine  
hand doe I commend, both  
my soule, my bodie, my sight,  
hearing, tasting, smelling, and  
feeling, with all my cogitati-  
ons, affections, actions, our-  
ward and inward things, my  
sence and understanding, my  
memory, my faith and be-  
leeve, and perseverance, that  
thou mayest keepe them day  
and night, every howre, and  
moment.

O Sacred Trinitie, heare my  
petition, and save mee from all  
evill<sup>f</sup>, from offending, and from  
sinning any manner of way;  
from all snares and pursuites of  
Sathan, and of euemies visible,  
and invisible.

Expell farre from mee the  
hauntine<sup>g</sup> of mind, and increase  
within me the sorrow of heart;  
diminish my pride, and esta-  
blish

f Match. 6. 1.

*St. Augustines Prayers. 197*

bliss true humilitie within my  
breast: fetch teares from mine  
eyes, mollifie mine hard and  
stonie heart, and save Lord,  
both me and my soule from all  
traps of the enemy, and conti-  
nue me in thy pleasure.

Teach me to doe thy Will, g Psal. 143. 19.  
for thou art my God.

Give mee perfect sense, and  
understanding, O Lord, that I  
may bee able to conceive the  
deepeesse of thy mercie.

Grant mee grace to beg that  
at thine hands, which may  
both be joyfull for thee to hear,  
and behoovefull for mee to re-  
ceive.

Make me unfainedly to be-  
waile my finnes, and manifold  
offences.

Hearc O my Lord, and my  
God h: heare O light of mine  
eyes i: heare my petition, and h Psal. 7. 1.  
i Iohn 1. 9.  
grant that what I request I may  
obtaine.

If thou despise, I am utterly  
undone:

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undone: If thou heare mee,  
take heart againe. If thou exa-  
minest my righteousnesse, lo I  
stinke like a dead carrion: but  
if in mercy thou respect mee;  
thou raisest him that stinketh,  
out of the grave.

What thou hatest in me, re-  
move far from me, and ingraffe  
the spirit of chastitie and of a  
cleane life in my minde, that in  
asking any thing at thine hands  
I may not offend thee in asking  
the same.

Take from mee whatsoever  
is hurtfull unto my soule, and  
give what is behovefull.

O Lord give mee a salve, to  
heale my grievous wounds.

Indue mee good Lord, with  
thy feare <sup>k</sup>, with sorrow of  
heart <sup>l</sup>, with humilitie of mind  
<sup>m</sup>, and with a pure conscience <sup>n</sup>.

Give me grace Lord, to keep  
brotherly concord evermore;

to remember my transgressi-  
ons, not to meddle with  
the

<sup>k</sup> P<sup>sa</sup>. 2. 11.

<sup>l</sup> P<sup>sa</sup>. 51. 17.

<sup>m</sup> P<sup>sa</sup>. 23. 4.

<sup>n</sup> P<sup>sa</sup>. 24. 4.

<sup>o</sup> Rev. 12. 10

*St. Augustine's Prayer. 199*

the dealings of other men.

Pardon my foule, pardon my  
finnes, my wickednesse pardon;  
O pardon mine offences p.

p Psal. 51. 1.

Visite mee that am weak,  
cure mee that am sicke; heale  
me that doe languish, and raise  
me which am dead.

O Lord, give mee both an  
heart to dread thee, a minde to  
love thee, sense to know thee,  
eares to heare thee, eyes to see  
thee.

Have mercie on me O God,  
have mercy on mee; look up-  
on me from the holy seat of thy  
Majesty: and illuminate the  
darknesse of mine heart with  
the Beames of thy bright-  
nesse.

Give me wisdom, O Lord  
to discerne betweene good and  
evill; and grant me a watchfull  
understanding.

Forgive all my sins I beseech  
thee, and in the time of neces-  
sitie and trouble q, bee thou q

p Psal. 57. 14;

T good

200 St. *Augustines Prayers.*

good and gracious to me, I only beseech thee. After thy wonted mercie and most loving kinnesse O Lord, I beseech thee, vouchsafe to give mee the life which ever shall endure.

O Lord Iesus Christ, give both to thy ministers unitie of minde, and to magistrates judging uprightly, peace and tranquillitie.

Furthermore O Lord, my request is for the whole catholike and holy Church, for men and women; for religious and for secular men; for all Christian governours and people beeloving in thy Name which labor for thine holy love, that they may have grace to continue in well doing.

O Lord eternall King, give to virgins, chastitie; to the unmarried, continencie: to the wedded, puritie; to repenters mercy; to widdowes and orphanes, comfort; to the poore, pro-





Especially, O Lord holy Father, who art blessed and glorious for evermore, I beseech thee in most humble sort, vouchsafe to governe and keepe them from destruction, who either doe make mention of me in their prayers, or have commended themselves to mine unworthy supplication, or have done good, whether it be unto my body with temporall benefits, or to my soule with profitable instructions, or be linked unto mee either in kindred, friendship or good will. Furthermore, both for all Christians which are alive, I pray thee, stand thou at their elbow to assist them; and for such also as are dead, and everlastingly doe rest from their labours, I yeeld thee immortall praise.

Finally, this one thing more grant me O Lord, I do earnestly beseech thee, who art Alpha and Omega, that when the utter-

9 Rev. 14. 13.

2 Rev. 1. 8.

uttermoſt day, and end of my  
life ſhall come, thou wilt bee a  
mercifull Judge to mee againſt  
that malicious accuſer<sup>a</sup> the Di-  
vell; and that thou wilt con-  
tinually protect mee againſt the  
ſnares of the old ſerpent<sup>b</sup>; and  
finally conduct me into the ſo-  
cietie of Angels, and of all ſaints  
in thy body Paradife, who art  
blessed now, and evermore,  
Amen.

<sup>a</sup> Rev. 12. 10

<sup>b</sup> Rev. 12. 2.

CHAP. 40.

*A devout Prayer in memorie  
of the Paſſion of Chriſt.*

O Lord Jeſus Chriſt my re-  
demption<sup>a</sup>, my mercie, and  
my ſalvation<sup>b</sup>, I doe praife  
thee, and yedde thee thanks  
although farre unanſwerable, I  
confeſſe, to thy benefits; al-  
though not zealous enough, al-  
though very leane from the de-  
ſired ſarneſſe of thy ſweet affe-  
ction: yet ſuch as it hath, not as

<sup>a</sup> 1 Cor 1. 14.  
<sup>b</sup> Mat. 1. 21.

T 3

I know

204 *Sr. Augustines Prayers.*

I know it oweth; and as it is able, my soule payeth unto thee.  
O thou hope of mine heart, and strength of my soule; let thy Divine power fulfill what my luke warme weakenesse endeavourth to bring to passe: O my life; and thou end of my thought.

And though I have not hitherto deserved so greatly to love as I am bound, yet my desire is to love even as I ought to doe. O light of my eyes, thou beholdest mine heart, for my sighing is not hid from thee; and it is thy gift, if I doe mind any thing that good is.

If it be good which thou dost inspire, yea, because it is good that I would love thee, grant that which through thee I would. Give me grace so greatly to love thee, as thou commandest. Praise and thanks I do offer: O let not thy gift, which voluntarily thou hast imparted upon

e John 1.9.

d Psal. 38.6.

e 1 Cor. 4.7.

James 1.17.

*S. Augustines Prayer. 205*

upon me, bee unfruitfull to me.

Performe what thou hast begun, and giue the thing, which of thy goodnesse preventing mee, undeseruing the same, thou hast made me to desire.

Convert, O gracious God my securitie into the burning love of thy Name.

For mercifull Father, hither to tendeth this my prayer: this remembrance and meditation of thy benefits, is, to the end that thy love may be inflamed within my breast,

Thy goodnesse, O Lord, hath created mee, thy mercie hath cleansed mee, and thy patience wallowing in other filthinesse of sinnes after my purification of baptisme, hitherto hath tolerated, nourished, and looked for my conversion.

O good Lord, thou lookest for mine amendment: and that I may repent, and lead an upright life, my soule doth looke

for the inspiration of thy  
grace.

*i* Psal. 7. 1. O my God<sup>i</sup>, my Creator<sup>k</sup>,  
*a* Psal. 11. 9. forbearer<sup>l</sup>, and my nourisher,  
*i* Wisd. 11. after thee doe I thirst, after thee  
20. 7. 2. doe I long, after thee doe I fight  
and covet.

And as a tender Orphane be-  
rest of the presence of his loving  
Father, weeping and lamen-  
ting incessantly, doth imbrace  
his sweet countenance with all  
his heart: so I, not as I should,  
but as I am able, am mindfull of  
thy passion, of thy bowels<sup>m</sup>,  
of thy wounds, how thou wert  
killed for my sake<sup>n</sup>, how bur-  
ied<sup>o</sup>, and layd in the grave, fi-  
nally, how gloriously thou  
diddest rise, and triumphantly  
ascend into heaven<sup>p</sup>.

These things I do hold by an  
undoubted faith, I hope for the  
onely comfort of thy returne<sup>q</sup>,  
and from my heart I desire the  
glorious contemplation of thy  
countenance.

Woe

*St. Augustines Prayer. 207*

Woe is me, that I cannot see  
the Lord of Angels, who was  
humbled unto the condition of  
men: that he might exalt men  
to the dignitie of Angels; when  
God was offended, would suf-  
fer death, that sinfull man might  
enjoy life.

What shall I say? what shall  
I doe? whither may I goe?  
where shall I seek? or when shall  
I find him? of whom shall I ask?  
who will tell my beloved how  
I languish for love? The joy of  
mine heart decayeth, my laugh-  
ter is turned into mourning, my  
flesh faileth and my heart also. *Psal. 73. 26.*  
God is the strength of my hart,  
and my portion for ever. My  
soule refuseth comfort of any: *Psal. 77. 3.*  
besides thee, O my sweetnesse.  
For whom have I in heaven but  
thee? and I have desired none in  
the earth but onely thee.

Thee I would, thee I long for,  
thee doe I seeke, to thee hath  
mine heart said, I have sought  
after

T S

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after thy face. O Lord, I require  
turne not thy face from mee, O  
most mercifull lover of man.

x Wis. 11. 15. kind x; the poore committed  
himselfe to thee, thou art the

y Psal. 10. 1. helper of the fatherlesse.

z 1 Ioh. 1. 2. O my assured advocate, have

mercy upon mee a forsaken Or-  
phan: I am become a fatherlesse  
childe, my soule is like a widow.

Looke upon the teares of my  
misery and widow hood which  
I offer to thee; untill thou re-  
turn.

O my Lord, now, ah shew  
thy selfe to mee, and I shall be  
comforted. Let me behold thee,

and I shall attaine the end of  
my desire. Reveal thy glory,  
and my joy shall be perfect.

a Psal. 63. 1. My soule thirsteth for thee,  
my flesh longeth greatly after  
thee. My soule thirsteth for

b Psal. 42. 2. God, even for the living Well:  
when shall I come and appeare  
before the presence of God? O

my comforter, whom I looke  
for, when wilt thou come?

Oh

*St. Augustines Prayers. 209*

Oh that I might see the joy,  
that I so desire! Oh that I were  
satisfied with the presence of  
the glory<sup>c</sup>, for which I doe <sup>c</sup>Psal. 17. 15.  
hunger. Oh that once I were  
satisfied with the fatnesse of  
thine house<sup>d</sup>, whereunto I doe <sup>d</sup>Psal. 36. 8.  
sigh, and had drunke out of the  
river of thy pleasures, which so  
much I thirst for!

In the meane while, O Lord,  
let teares be my meate day and  
night<sup>e</sup>, untill it be said unto me,  
behold thy God: untill my soule  
doe heare, behold my spouse.

<sup>e</sup> Psal. 42. 3.

In the meane while, I say, feed  
mee with sighings, refresh mee  
with thy sorrowes.

Happely my Redeemer will  
come full soone, because he is  
good, and will not linger<sup>f</sup>, for <sup>f</sup>Heb. 10. 37.  
that he is mercifull: to him  
be glory, now and for

evermore<sup>g</sup>. A-  
men.

<sup>g</sup> Rev. 5. 13.

*The end of St. Augustines Prayers.*



160

The first of these is the  
 second of these is the  
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# The Psalter which

*S<sup>t</sup>. Augustine composed*

for the use of his Mo-

ther: Englished for

*a most generall*

*commoditie.*



Lord God Almighty,  
and King of e-  
ternall glory, who  
doest acknowledge  
him to be a blessed man: that *psal. 1. 1.*  
abhorreth the way of sinners,  
and doth meditate in thy Law  
day and night.

Teach thou mee, a wretched  
sinner, faithfully to serve thee. *b psal. 2. 20.*  
with feare and trembling of the  
heart.

And

2 *St. Augustines Psalter.*

And seeing with all humilitie  
of heart, I do call unto thee with  
my soule, heare me c, haue mer-  
cy vpon me, and so haiken vnto  
my prayer<sup>d</sup>, that neither thou  
for thy part rebuke mee in thy  
wrath<sup>e</sup>, nor that old enemy to  
mankind, lying in wait for his  
part to deuoure my soule like a  
Lyon<sup>f</sup>, and teare it in peeces,  
while there is none to helpe.

But Lord, whose name is ex-  
cellent in all the world<sup>g</sup>, turne  
thou mine enemy backe<sup>h</sup>, that  
he fall againe, and perish at thy  
presenc<sup>i</sup>.

Let him not map my soule  
with his furies: and sub-  
merge me in his storme, and  
tempests to torment me.

But for the oppression of the  
needie<sup>k</sup>, and for the sighings of  
the poore, now thou dost arise<sup>l</sup>,

behold and heare mee<sup>m</sup>, O  
Lord my God, because thou art  
the counsell and trust of the

poore<sup>n</sup>.

Make

c Psal. 3. 4.

d Psal. 4. 8.

e Psal. 6. 1.

f Psal. 7. 3.

g Psal. 8. 1.

h Psal. 9. 3.

i Psal. 10. 8.

k Psal. 11. 6.

l Psal. 12. 5.

m Psal. 13. 3.

n Psal. 14. 6.

*Sc. Augustines Psalter.*

Make mee to walke upright-  
ly<sup>o</sup>, and to worke righteousnes,  
that thy favorable kindnes may  
be the portion of mine inheri-  
tance<sup>p</sup>.

<sup>o</sup> Psal. 15. 2.

Keepe me as the apple of thy  
eye<sup>q</sup>, hide me under the shadow  
of thy wings, because  
thou art my strength, my rock  
and my refuge.

<sup>q</sup> Psal. 17. 8.

Cleanse me from my secret  
faults<sup>r</sup>, and keepe thy servant  
from presumptuous finnes.

Send me helpe from thy San-  
ctuarie, and give me my hearts  
desire<sup>u</sup>.

<sup>r</sup> Psal. 19. 12.

<sup>u</sup> Psal. 21. 2.

Save mee from the Lyons  
mouth<sup>x</sup>, and leade mee in the  
pathes of righteousnesse, that I  
may ascend into thy mountaine  
z, and stand in thine holy place,  
having innocent handes and a  
pure heart.

<sup>x</sup> Psal. 22. 21.

<sup>z</sup> Psal. 23. 3.

<sup>z</sup> Psal. 24. 3.

Remember not the finnes of  
my youth<sup>a</sup>, nor my rebellions.  
Gather not my soule with the  
finners<sup>b</sup>; neither give me unto  
the

<sup>a</sup> Psal. 25. 7.

<sup>b</sup> Psal. 26. 9.

4 *St. Augustines Psalter.*

6 Psal. 37. 12. the lust of mine adversaries.

But so favourably hearken  
thou unto the voice of my petitions,  
that calling upon the  
glorie of thine holy Name,  
thou dost heare me, and have  
mercie upon me.

And so trusting in thee, let me  
never be confounded, but forgive  
the punishment of my  
sins.

Let thy mercy, O Lord, be  
upon mee, as I trust in thee:  
and delivering me out of all my  
feares, say unto my soule, I  
am thy salvation.

And because I trust under the  
shadow of thy wings, give  
mee mine hearts desire: and  
haste thee to helpe me. O my  
Lord, my salvation.

Lord, let me know mine ende,  
and the measure of my dayes  
what it is; let mee know how  
long I have to live.

Incline unto me, and heare  
my cry. Bring me out of the lake  
of

Se: Augustine's Psalter. 3

of misery, out of the mire clay,  
and set my feet upon the rock,  
and order my goings.

Deliver mee in the time of  
trouble, that I may goe into <sup>r Psal. 41. 1.</sup>  
thy glorious house, for thou <sup>r Psal. 41. 1.</sup>  
art the God of my strength: <sup>r Psal. 43. 1.</sup>

Let not my steps goe out of  
thy paths, that I may love <sup>r Psal. 44. 1.</sup>  
righteousnesse, and hate iniqui-  
tie x. <sup>r Psal. 43. 3.</sup>

Bee thou mine hope and  
strength, for thou art a great  
king over all the earth z.

Thou which art a God for e-  
ver, deliver my soule out of <sup>r Psal. 43. 1.</sup>  
the power of hell b, for it hath <sup>b Psal. 9. 52.</sup>  
received mee.

And when thou shalt appeare  
to judge us, have mercie upon <sup>c Psal. 50. 1.</sup>  
me d according to the multi-  
tude of thy mercies, and take  
not thine holy Spirit from mee. <sup>d Psal. 51. 1.</sup>

O most gracious God, in that  
houre hide thy face from my  
sinnes, and put away all mine  
iniquities.

Create

6. *Sal. Magnificus p. 12.*

Create in me a cleane heart, O  
God, renew a right spirit within  
me. That I may appeare like a  
greene Olive tree, In the house  
of my Gode, and there with I  
will rejoyce, and everlastingly  
be glad with Israel.

Save me, O God, by thy name,  
and by thy power judge mee.

Hide not thy selfe from my  
supplication, but be mercifull  
unto me!

Send thou from heaven, and  
save me from the reproofe of  
them that would swallow mee  
up.

Breake their teeth, O God, in  
their mouths, break the jawes  
of the young Lyons, O Lord.

Thou art my defence, and my  
mercifull God.

Helpe mee with thy right  
hand, and under the covering  
of thy wings let me be protec-  
ted: when thou art to render  
to every man according to his

workes.

While

St. Augustine's Psalter? 2

While my soule thirsteth for thee q, hide mee from the conspi-  
racie of the wicked r. <sup>q Psal. 63. 1.</sup>  
<sup>t Psal. 64. 2.</sup> Sirr all flesh shall come into  
thee s, put not backe thy mercie  
from mee. <sup>t Psal. 65. 28.</sup>  
<sup>t Psal. 66. 20.</sup>

Neither take from mee thine  
holy Spirit, but cause thy face  
to shine upon me v. <sup>u Psal. 67. 1.</sup>

Send mee a good passage, Q  
our God which savest us x, that  
the deepe swallow me not up y, <sup>x Psal. 68. 20</sup>  
nor the pit shut her mouth up-  
on mee. <sup>y Psal. 69. 15.</sup>

Be thou mine helper, and my  
deliverer z: O Lord, make no  
tarrying. <sup>z Psal. 70. 5.</sup>

Sith in thee, O Lord, I do trust,  
let mee never be confounded a, <sup>a Psal. 71. 13</sup>  
when thou shalt judgeth y peo-  
ple. <sup>b Psal. 72. 2.</sup>

Loe, they which withdraw  
themselves from thee, shall per-  
rish c, oh let not mee oppressed  
returne ashamed. <sup>c Psal. 73. 27.</sup>  
<sup>d Psal. 74. 21.</sup>

Because thou art a righteous  
judge e, thou makest lowe, and  
thou



**S. S. Augustine's Psalter.**

Thou charest, and who shall  
stand in thy fight when thou  
art angry?

Thou art the God that doest  
wonders.

As thou nourishedst thy peo-  
ple with bread in the Wilder-  
ness, and didst not turne them  
from their lust, so let thy Grace  
refresh mee an hungrie soule,  
make haste, and let thy seruice  
mercies prevent me.

And thou my defender, give  
mee the bread of teares, and  
the bitterness of a troubled  
minde in the time of tribulation;  
and grant withall, that  
from the hoole out of the rock  
I may taste the sweetness of  
inward consolation.

O God, who judgest be-  
tweene the innocent and the  
sinners, who alone art the  
most high over all the earth,  
have mercie upon me, and give  
me grace and glorie, who hast  
ordained all this.

Forgive

*St. Augustine's Psalter. 9*

Forgive the iniquities of my heart, cover all my finnes, and lavethou thy servant, that trutheth in thee <sup>a</sup>.

<sup>a</sup> Psalm 51.

O God, who laiest the foundations of thy Church upon the holy mountaines, incline thine care unto my cries.

<sup>a</sup> Psalm 77.

<sup>a</sup> Psalm 124.

Let thine hand therefore sta-

blish me, and turne me not un-

<sup>a</sup> Psalm 124.

to destruction, but deliver me

<sup>a</sup> Psalm 90.

from the snare of the hunter, and from the plague that destroyeth at

<sup>a</sup> Psalm 91.

noone day: that being planted

in thine house, I may flourish

<sup>a</sup> Psalm 92.

like a Palme tree, and grow

like a Cedar in Libanon, bring-

ing out fruit even in mine old

age. Bethou my refuge, O my

God, the rocke of mine hope:

for thou Lord, art a great God,

and a great King above all

gods.

<sup>a</sup> Psalm 95.

When thou wilt judge the

world with righteousnesse, and

thy people in truth, I shall ex-

joy

<sup>a</sup> Psalm 96.

10 *Se. Augustine Psalter.*

*c* Psal. 97. 11. joy fight with the righteous,  
and joy with the upright in  
heart.

*d* Psal. 88. 4. Let thy right hand, *an* and  
thy holy arm preserve me.

*e* Psal. 99. 1. Thou which sittest upon the  
Cherubim, make me to come  
before thy presence with joy-  
fulness, that I may walke in the  
uprightness of mine heart in  
the middest of mine house.

*f* Psal. 100. 26. Let a froward heart depart  
from me: but cause mine eyes  
to be turned unto thy faithfull,  
that I may sit with them wal-  
king in a perfect way, when  
through thy judgement thou  
shalt cut off all the workers of  
wickednesse from thy Citie.

*g* Psal. 102. 1. *Y* Lord heare my prayer,  
and let my cry come unto thee,  
Hide not thy face from me  
in the time of trouble, incline  
thyne eares unto me.

*i* Psal. 103. 3. Pardon all my sinnes, and  
redeeme my soule from destru-

ction. *Satisf.*

St. Augustine's Psalter 211

Satisfie my longing with  
good things, thou which loo-  
kedst upon the earth, and it  
rembled k, and broughtest k Ps. 104. 33.  
forth thy people with joy, and  
thy chosen with gladnesse. l Psal. 106. 3.

Make me to keepe judgment,  
and to worke righteousness in  
all times m.

Bring mee out of darkenesse,  
and out of the shadow of death,  
that with a prepared heart I  
may sing and give praise. o Psal. 108. 1.

Save me, O Lord, according  
to thy mercie p, that in the glo- p Ps. 109. 26.  
rie of Saints q, in the assembly q Psal. 110. 3.  
and congregation of the iust r, a Psal. 111. 1.  
my righteousness may endure  
for ever, and mine horne be ex-

alted with glorie s; that while s Psal. 113. 9.  
thou raisest the needy out of  
the dust, and liftest up the poore  
out of the dung t, I may blese t Psal. 113. 7.  
thee, O Lord, from henceforth  
and for ever u, then shall I u Psal. 115. 18.  
walke before the Lord in the  
and of the living x.

Break

x Psal. 116. 9.

12 *St. Augustine's Psalter.*

Break thou my bonds; and  
confirm thy mercie towards  
me<sup>r</sup>. When I call upon thee  
my trouble, O Lord heare me,  
and set me at large.

Teach mee O Lord the way  
of thy statutes<sup>a</sup>, that I may  
live, and keepe it unto the end.  
Give me understanding both  
to search thy Law, and to ob-  
serve it also with mine whole  
heart.

I have gone astray like a lost  
sheepe: O seeke thy servant,  
b Psal. 120. 1. and deliver my soule<sup>b</sup>.

Preserve my going out, and  
c Psal. 111. 2. my coming in<sup>c</sup>, that my feet  
may stand in the courts of Je-  
d Psal. 112. 2. rusalem<sup>d</sup>.

I lift up mine eyes unto thee,  
e Psal. 123. 1. that dwellest in the heavens.

Deliver my soule out of the  
f Psal. 124. 7. snare of the fowlers<sup>f</sup>, lest I put  
forth mine hand unto wicked-  
g Psal. 125. 3. nesse<sup>g</sup>.

Fill my mouth with laugh-  
h Psal. 126. 2. ter, and my tongue with joy<sup>h</sup>,  
reple-

St. Augustine's Psalter. 13

replenish my longing with  
good things, and blesse me out  
of Sion<sup>i</sup>, that I may see the  
wealth of Jerusalem, having  
escaped the cords of wicked-  
nesse<sup>k</sup>.

<sup>k</sup> Psal. 120. 4.

Let thine eares attend unto  
the voyce of my prayers<sup>l</sup>, O  
Lord.

<sup>l</sup> Psal. 130. 2.

Let not mine heart be haughty,  
nor mine eyes loffie<sup>m</sup>, but  
give mee grace to thinke hum-  
bly, untill I finde a place for  
the LORD, an habitation  
for the mightie G O D of

<sup>m</sup> Psal. 131. 1.

*Jacob<sup>n</sup>.*

<sup>n</sup> Psal. 132. 5.

There the Lord hath appoin-  
ted the blessing, and life for  
ever<sup>o</sup>. There will I lift up mine  
hands to thy Sanctuarie, and  
praise thee<sup>p</sup>, who judgest thy  
people<sup>q</sup>, and art pacified to-  
ward thy servants.

<sup>o</sup> Psal. 133. 3.

<sup>p</sup> Psal. 134. 2.

<sup>q</sup> Psal. 135. 14.

O God of Gods<sup>r</sup>, and Lord  
of Lords, now weeping, and  
worshipping toward thine ho-  
ly Temple<sup>s</sup>, try me, and know

<sup>r</sup> Psal. 136. 3.

<sup>s</sup> Psal. 137. 1.

<sup>t</sup> Psal. 138. 2.

V

enc,

14 *St. Augustines Psalter.*

<sup>u</sup>Ps. 139. 23. mee<sup>u</sup>, marke and consider my paths, and lead me in thy way for ever.

Deliver mee, O Lord, from the evill man<sup>x</sup>, and preserve mee from the cruell man.

Let my praier bee directed in thy fight as incense<sup>y</sup>.

<sup>y</sup>Psal. 141. 2. Bring my soule out of prison, that I may praise thy name<sup>z</sup>.

<sup>z</sup>Psal. 142. 7. Heare my praier, O Lord, in thy righteousnesse<sup>a</sup>: and enter not into judgement with thy servant.

Heare mee speedily, O Lord, lest my spirit faile me; for thou God art my refuge, and my deliverer<sup>b</sup>.

<sup>b</sup>Psal. 144. 1. And forasmuch as thou art great, and most worthy to bee praised<sup>c</sup>, and thy greatnesse is incomprehensible: raise up the crooked<sup>d</sup>, loose the shackled, and give sight to the blinde, thou which doest build up Je-

<sup>c</sup>Psal. 147. 1. rusalem<sup>e</sup>.  
And when thou hast made the barres

*St. Augustines Psalter. 15*

barres of thy gates strong, let mee be coupled to thy children within.

As the Angels, and all the powers in the kingdome of Heaven doe praise thee<sup>f</sup>, there <sup>f</sup>Psal. 148. 1.  
let metriumphing gloriously in the congregation of the Saints<sup>g</sup> with the sounding Cymballs<sup>h</sup> of my lips, praise and magnifie thy name, the which is holie and glorious, and reigneth now and everlastingly. Amen.

<sup>g</sup> Psal. 149. 1.  
<sup>h</sup> Psal. 150. 5.

---

Lux. 2. v. 14.

*Glorie to God on High.*

---

FINIS.

V 2



# FINIS

CLARETO CONCERTO

CLARETO CONCERTO

and everlasting Amen.

and glorious and his confessor

the name of the Father and of the Son

and of the Holy Spirit Amen

and of the Father and of the Son

and of the Father and of the Son

and of the Father and of the Son

and of the Father and of the Son

and of the Father and of the Son

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and of the Father and of the Son



A Summary of the Meditations  
and Praiers comprehended  
in this Booke, according  
to the Titles of the  
Chapters.

- A** Praier unto Almighty God for  
Grace, to lead a new life according to Gods holy Word. page 1  
2 An accusation of mans unworthinesse, and a commendation of Gods infinite mercy. 6  
3 A complaint of a sinner, whose prayer God heareth not in respect of his disobedience. 11  
4 How GOD the righteous Judge should be feared. 15  
5 A praier unto God the Father through his son Iesus Christ. 19  
6 A praier unto God the Father, for mercy in respect of the bitter paines of his deare sonne. 23  
7 A praier wherein man confesseth how he was the cause why Christ suffered. 27  
8 A praier unto God the Father, shewing how the passion of Christ was for the reconciliation of man. 31  
V 3 9 Unto

*A Summary of the Prayers.*

9 Unto the holy Spirit a godly prayer.<sup>41</sup>

10 A devout prayer of an humble servant of God.<sup>44</sup>

11 A prayer unto the blessed Trinitie.<sup>45</sup>

12 A confession of Gods almightiness and majesty.<sup>45</sup>

13 A zealous prayer wherein is declared how God the Father hath saved mankind, and how the word became flesh, with a prayer for remission of finnes.<sup>49</sup>

14 A thanksgiving of a faithful mind unto God, for sending his deare and only son to save mankind.<sup>53</sup>

15 Of the incomprehensible good will of God toward mankind.<sup>56</sup>

16 A thanksgiving unto God for his mercy extended toward man, in the incarnation of his Son Jesus Christ.<sup>61</sup>

17 Another thanksgiving for the benefit of our Redemption.<sup>66</sup>

18 A most godly prayer unto our Saviour Christ.<sup>71</sup>

19 A longing after the joyes in heaven.<sup>77</sup>

20 A bewailing of the miseries of this life.<sup>79</sup>

21 Of

*A Summary of the Prayers.*

- 21 Of the felicity of that life, which  
God hath prepared for such as  
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- 22 Of the happinesse of the good  
soule hence departing. 85
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- 26 The praise which the soule con-  
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through the contemplation of his  
supernall blessednesse. 102
- 27 What it is to hold, and to behold  
God in part, and how wee are to  
conceive of God. 108
- 28 A prayer expressing the mani-  
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- 29 Of the unity of persons, and plu-  
rality in God. 118
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- 31 How that God is true, and the  
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- 32 A Forme of thanksgiving unto  
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35 A devout prayer for Grace to praise and to thanke the Lord duely for his benefits. 156

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39 A godly prayer unto the Trinity, meete oftentimes to be repeated. 195

40 A devout prayer upon the recordation of the Passion of Christ. 203

*Afterward followeth Sr. Augustine his Psalter.*

FINIS.

And therefore use it, if thou wouldst



*A Table expressing the sundry  
kinds of Meditations  
in this Booke.*

This Booke { 1. Confessions.  
containeth } 2. Thanksgivings.  
speciall } 3. Prayers.

1. Confesse, and acknowledge either  
[ The omnipotency, wise-  
dome, and goodnesse of  
God, chap. 1. c. 2. 8. c. 31.  
A sacred Trinitie. chap. 11.  
chap. 20. chap. 30.  
The blessednesse of the  
life to come. chap. 20.  
cha. 22. cha. 24. cha. 32.  
The wretchednesse of this  
life. chap. 20.  
The miserie of man before  
Christ suffered. chap. 7.  
The mercy of God in sa-  
ving mankind. chap. 8.  
chap. 15.

2. Give  
God } For all his benefits in  
heartie } generall. chap. 26.  
thanks } chap. 27. chap. 32.  
For thy salvatio thou-  
rough Jesus Christ  
chap. 14. c. 16. & 17.

V 5

3. Pray

And therefore use it, if thou wouldst

✕

And therefore use, if thou wouldst

3. Pray unto God either

for Grace

To pray aright, cha.  
5. cha. 33.

Unfainedly to re-  
pent, chap. 35.

To know the divine  
myserie of our re-  
demption. cha. 16.

To thanke God duly  
for the benefit of  
thy salvation, c. 27.

To serve God zea-  
lously. cha. 4. cha.

7. chap. 9. cha. 10.  
chap. 31. chap. 34.  
cha. 36. cha. 39.

To lead a godly life.  
cha. 1. cha. 18.

The forgiveness of  
sinnes. cha. 6. ch. 8.  
ch. 13. cha. 37. cha.  
38. ch. 39.

The whole Church  
of Christ. cha. 19.

Help in trouble. c. 13.

The attaine ment of  
everlasting hap-  
pinesse. ch. 21. cha.

25. cha. 36. ch. 40.

SAINT

# AUGUSTINES MANVALL.

Containing speciall, and pickt  
MEDITATIONS, and  
godly PRAYERS.

*Drawne out of the Word of GOD  
and Writings of the Holy FA-  
THERS, for the exercise  
of the Soule.*

*Corrected, Translated, and Adorned by*  
THO. ROGERS.

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*1 Thes. 5. 17.  
Pray, continually.*

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LONDON,

Imprinted by F. K. for the Company of  
STATIONERS. 1635.







## A Preface unto the Reader.

THIS ManualI so liked mee, and the well accepting of other Bookes which I have published to the same purpose, so pricked me forward, that I thought it requisite to set forth the same in such order as I have done.

The rather I tooke this in hand before any other in the Workes of *St. Augustine*, because this commonly hath beene annexed in our English Tongue unto those of *St. Augustine*, which already I have translated: and therefore that, as hitherto they have been joyned together, so henceforth they may bee if it so like the Owners, I thought good to doe this before any other. Against, who so duely will compare this with the other, especially with *St. Augustines Praiers*, shall finde this to be even.

## The Preface

even an abstract in a manner of the rest, containing speciall and picked Meditations in few words, which in other Bookes be more at large.

Finally, had this Booke neither bin joyned, nor yet had such affinity with the other of St. *Augustine* already in English: yet so singularly divine are the prayers comprised in the same, that well I could not publish any other before this were finished.

This booke. I doe call this Booke, as also the why called a Authour doth, a *Manuall*, because my wish is, that Christians would use, and have it in their hands, not onely when they are at home in their Chambers, and studies privately, but also when they are abroad in the fields, gardens, and elsewhere idly: and that not to dandle, and to handle onely, but diligently and zealously, as the part of Christians is, to read the same for their spirituall exercise.

Touching the Authour who hee this Booke was, I dare not directly set downe. For in some Copies, I finde that Saint *Augustine* made the same, in others it is flatly denyed.

There.

unto the Reader.

Therefore, although it be intituled *St. Augustines Manual*, yet is it in none other sense applied unto him, than are divers Psalmes in the Psalter, intituled *David* his Psalmes, which happely *David* neuer saw, much lesse indighted. Notwithstanding, were *St. Augustine* the Author of the same, or were he not, it skil- leth not greatly. For the matter it containeth is very spirituall, godly, and necessary: and Wisemen either doe not respect the Authour, or not the Authour so much as the mat- ter; nor so much who writeth, as what is set downe.

The Argument of this Booke is 3 The Argu-  
doubtlesse very good, eithet holy ment of this  
*Meditations*, or *Praiers*: the one Booke.  
whereof, which is a *Meditation* (as a D. Bern. in  
*Bernard* noteth a) teacheth us what die S. Andree  
is wanting; the other, to wit, *Praier*, Sermon. I.

obtaineth that which wee want.  
*Praier* bringeth us unto the end of  
our journey. *Meditation* sheweth  
the way: to conclude, by *Meditati-  
on* we confesse the dangers hanging  
over our heads, and by *Praier* wee  
escape them through the Grace of

OUR

## The Preface

our Lord Jesus Christ. Of these this whole body doth consist.

The occasion of making this Treatise was this, the Author considering the frailty of all men in general, and especially his owne weakness in particular, and seeking some prope to stay himselfe from falling, found no so sure a stay against the engines of Satan and his limmes, as continuall *meditation* and *prayer*.

And therefore out of the *Meditations* and *Prayers* of the Fathers (for so hee saith.) he gathered this Booke, as a precious Jewell alway to bee carried about him, both to keepe him from security, and to inflame the zeale of godlinesse within him when he waxed cold.

The Method (for that is another circumstance to bee noted in any booke) is very exquisite: for never did Goldsmith more cunningly dispose, either precious Stones in a Jewell, or linkes in a golden Chaine, than are both *Meditations* in this *Manuall*, and the sentences in each *Meditation*, and each phrase wel-nigh in every sentence.

Last

Last of all, how necessary this and 6 vſe of this  
ſuch like bookes are for this preſent  
time, hee will confeſſe that calleth

int) remembrance the great and  
generall corruption of all mankind,  
and weigheth by what ſleights and  
ſubtilties both the Diuell ſeeketh to  
devoure, the fleſh to entangle, and  
the world to draw us headlong unto  
perdition: which to avoid we have  
none other remedy, beſides earneſt,  
godly, and continuall prayer.

This made both our Saviour to  
command us to *watch and Pray* b;  
and S. Paul to bid us, *Pray continu-  
ally* c: and Cyrill to breake into theſe  
words d, *Bee thou idle neither in the  
day time, nor in the night: and when  
ſleepe is gone from thine eies, even then  
let thy minde be occupied in prayer.* Hi-  
thero agreed that of Hierome e, *when you  
returne home, Pray, before meat, Pray,  
and before you goe to reſt, Pray.*

The Reaſon Auguſtine doth yeeld,  
For *as prayer is a ſacrifice unto God, ſo  
it is a ſcourge unto Satan* f. Uſe ther-  
fore that which God delighteth in,  
but never doe that which liketh Sa-

b Mar. 11. 33.

c 1 Thel. 5.

17.

d Cyrill. pra-  
ſat. Catech.

e Hierom-  
in Epiſt.

f Auguſt.  
in Sermon.

## The Preface

tan, that is, neglect not Prayer.

One Chapter you shall finde in this Booke lesse than is in the Latine Copy, and yet more by two than hitherto have been in English. The addition, I doubt not, will like you; but the omission of a Chapter some perhaps will mislike: which notwithstanding was done neither of negligence unwittingly, nor heedily of presumption, but with good advilement, that thy zeale might not be cooled by the reading thereof. For it containeth strange, that I say not erroneous Doctrine; as that *Unicuique propria voluntas est causa sue damnationis vel salvationis*, that, *Bona voluntas Deum ad nos deducit, & nos in eum dirigit*, that, *Per bonam voluntatem Deum diligamus, Deum elegimus, ad Deum currimus, ad Deum pervenimus, & eum possidemus, &c.* Which sentences being contrary unto the truth, and favouring of a superstitious time, were better quite omitted, than translated, to the infecting of some, or offence of any.

Againe, another Chapter there is, though not cleane left out, yet applied

© *unto the Reader.*

applied from an ill, unto a good purpose: as the eleventh Chapter, where that which was spoken either of the Sacrifice of the Altar, is applied unto our Sacrament of thanksgiving, or of the recall and carnall presence of Christ, unto his spirituall being at the Communion. And these are the things contested in this Booke.

To conclude, whatsoever is done either in translating, correcting, quoting, or publishing this Booke, is all done for edification, and to provoke thee unto this godly exercise of praier. For a better meanes thou hast not to keepe thy selfe in the feare of God than it is. Therefore the more zealous, godly, and learned Bookes to this purpose are published, the more thou hast to praise God, and be thankfull.

*The 15. of July,*

*An. 1581.*

*Yours in Christ.*

THO. ROGERS.





# THE AUTHOR

## P R A F A C E.

**F**or so much as we are placed among manifold snares, our desire of Heavenly things soone waxeth cold, and therefore wee doe stand continually in neede of helpe, that so often as wee slippe aside, wee may (being wakened out of securitie) run backe unto our God, who is the true and the Sovereigne happinesse.

In consideration whereof, not of rash presumption, but through the great love I beare unto my God, I have taken in hand this Treatise for the advancement of his glorie, to the end I might alwayes have about mee a short abridgement of such things as concerne my God, collected out of the most picked sentences of the holy

o The Preface.

holy Fathers; that so often as I  
waxe cold, I might be enflamed  
again with an hot burning de-  
fire of him. through the fire  
whiche the reading thereof should  
minister.

Now, O my God, whom I doe  
seeke, whom I do love, and whom  
both with heart, and with mouth  
and with all my strength, I both  
glorifie and worship, assist me.

Truly my minde consecrated  
to thy service, inflamed with thy  
love, coveting, sighing, desiring  
only to see thee, both none other  
delight, but to talke of thee, to  
heare of thee, to write of thee, to  
conferre of thee, to meditate of-  
tentimes of thy fame, and glori-  
ous estate, that thy sweet remem-  
brance may bee some refreshing  
for my soule amidst the raging  
stormes of this wicked world.

Vnto thee therefore doe I call  
most earnestly, unto thee doe I  
cry aloud from the bottome of  
my heart.

And

The Praeface.

And when I call unto thee, I  
call unto thee in my selfe; for  
unlesse thou wert within mee, I  
should not be at all; and were I  
not in thee, thou shouldst not be  
within me.

Thou art in me, because thou  
remainest in my memorie:  
through it I have knowne thee,  
and therein I finde thee, when  
I doe remember thee, and take  
delight both in thee and of thee,  
of whom, through whom,  
and in whom are all  
things.




# A GODLY BOOKE,

containing speciall and  
picked Meditations  
and Prayers.

## CHAP. I.

*Of the wonderfull essence or be-  
ing which God hath.*

 Lord, thou fillest  
heaven and earth<sup>a</sup>, and yet  
bearing up all  
things<sup>b</sup>, and yet<sup>b</sup> Eccel. 23. 18  
not burthened: fil-

ling all things<sup>c</sup>, and yet not in-  
cluded: alwaies working<sup>d</sup>, and  
yet ever quiet, gathering, and  
yet lacking nought<sup>e</sup>, seeking<sup>f</sup>,  
and yet wanting nought.

Thou lovest. entirely<sup>g</sup>, yet  
thou burnest not; thou art jea-  
lous, and yet secure.

Thou

<sup>a</sup> Heb. 11. 1.

<sup>b</sup> Eccel. 23. 18

<sup>c</sup> Iohn 5. 15.

<sup>d</sup> Psal. 50. 8.

<sup>e</sup> Luk. 15. 4.

<sup>f</sup> Wisd. 11. 24.

<sup>g</sup> Exod. 20. 17.

2 *Sc. Angustines Manna.*

i Ier. 26. 4.

k Psal. 79. 5.

Thou repentest, and art not  
grieved<sup>k</sup>; thou art angrie, but  
never impatient.

l Wisd. 7. 27.

m Mal. 3. 6.

Thou changeest thy words,  
but not thy counsell<sup>m</sup>; Thou  
receivest what thou findest,  
and yet never didst loose the  
same.

n Psal. 30. 8.

Thou art never needyn<sup>n</sup>, and  
yet glad when thou gaineest; at  
no time covetous, and yet ex-  
actest usurie.

Thou art bountifull, to  
whom thou owest nought; and  
many are bountifull, to binde  
thee unto them; Yet who  
hath ought which is not  
thine<sup>o</sup>?

p 1 Cor. 4. 7.

q 1 Pet. 2. 4.

r Mar. 18. 23.

Thou payest debts<sup>p</sup>, owing  
nought: thou forgivest debts<sup>q</sup>;  
and yet forgoest nought.

s Iohn 22. 8.

Thou art every where<sup>r</sup>, and  
every where all whole.

t Jobb 1. 14.

u Eccl. 2. 18.

v Prov. 15. 6.

Thou mayest be understood  
but not seen<sup>t</sup>, and art no where  
absent<sup>u</sup>; yet farre thou art from  
the cogitations of the wicked<sup>v</sup>.  
Yet

*St. Augustines Manual. 3*

Yet art thou not absent there  
where thou art farre off: For  
where thou art not to shew fa-  
vour, thou art to execute ven-  
geance.

Thou art every where pre-  
sent<sup>x</sup>, and yet maist hardly bee  
found. x Eccl. 23. 18.

Thou standest still when we  
follow thee: yet can we not lay  
hold upon thee.

Thou possessest all things<sup>y</sup>: y Psal. 50. 8.  
fillest all things<sup>z</sup>: environest  
all things<sup>a</sup>: overpassest all  
things<sup>b</sup>; and bearest up all  
things<sup>c</sup>. a 1 Pet. 32. 18.  
b Psal. 13. 97.  
c Heb. 1. 3.

Thou reachest the hearts of  
the faithfull<sup>d</sup>, without noise of  
words. d Esai. 54. 3.

Thou art neither brought  
out by place<sup>e</sup>: nor changed by  
time<sup>f</sup>, nor hast accessle and re-  
cessle. e Eccl. 16. 18.  
f Psal. 10. 24.

Thou dwellest in the light  
that none can attaine unto<sup>g</sup>, g 1 Ti. 6. 16  
whom never man saw, neither  
can see.

X

Abi-

4 *St. Augustines Mannar.*

Abiding quiet in thy selfe,  
thou goest every where about  
the whole world.

For thou canst not bee cut  
and divided, because thou art  
truly one<sup>b</sup>: nor yet be brought  
into parts: but being whole,  
thou possessest, fillest, lightnest,  
and enjoyest the whole.

<sup>b</sup> Deut. 6. 4.

C H A P. 2.

*Of God his unspeakable  
Knowledge.*

**W**Ere the whole world re-  
plenished with bookes,  
yet could not thine unspeak-  
able knowledge bee uttered  
forth. For because thou art in-  
deed unutterable, thou canst by  
no meanes bee either written,  
or concluded.

Thou art the fountaine of  
heavenly light: and the Sunne  
of eternall brightnesse.

Thou art great without  
quantitie, and therefore unmea-  
surable

*S. Augustines Manuall. 5*

surable <sup>a</sup>, and good without <sup>a</sup> Iob. 14. 3.  
qualitie, and therefore indeed  
and soveraignly good <sup>b</sup>; yea, to  
say the truth, there is none  
good, but thou alone <sup>c</sup>, whose  
will is a worke, and whose will  
is abilitie. <sup>c</sup> M<sup>t</sup>. 10. 18.

<sup>b</sup> Iam. 1. 17.

<sup>c</sup> M<sup>t</sup>. 10. 18.

Who (even because it was  
thy pleasure) diddest make all  
things, which thou hast created  
of nothing <sup>d</sup>.

<sup>d</sup> Gen. 1. 1.

Who possessest all the crea-  
tures <sup>e</sup> without any lacke: and  
governest them <sup>f</sup> without pain,  
and rulest them <sup>g</sup> without wea-  
rinesse; for there is nothing,  
either of things on high, or of  
things below, that can disturbe  
the order of thy govern-  
ment.

<sup>e</sup> Psal. 58. 6.

<sup>f</sup> Iob 5. 17.

<sup>g</sup> Mat. 11. 35.

Who art in all places with-  
out any place, and containest  
all things without inclosure,  
and art present every where <sup>h</sup>  
without seat or motion.

<sup>h</sup> Ier. 23. 23.

Who neither art the Author  
of sin, which thing only thou <sup>i</sup>

<sup>i</sup> Eccl. 15. 19

X 2 cant



6 St. Augustines Manual.

kp sal. 1. 13. 5.  
l Exod. 6. 3.  
canst nor doe<sup>k</sup>, who canst doe  
all things <sup>1</sup>: neither hast thou  
beene sorie for ought thou hast  
done.

Of whose goodnesse we were  
created <sup>m</sup>, of whose Iustice wee  
are punished <sup>n</sup>, of whose mercy  
we are saved <sup>o</sup>.

m Gen. 11.

26.

n Dan. 9. 4.

o Gal. 3. 13.

Whose Almightinesse doth  
governe, rule, and fill all things  
p, which it hath created.

p Ier. 23. 24.

Neither in saying, thou fil-  
lest all things, meane we that  
they containe thee, but how  
they rather bee contained of  
thee: neither by parts fillest  
thou all things, nor yet may it  
bee thought, that everie thing  
according to the greatnesse of  
the quantitie it hath, receiveth  
thee: that is, the greatest thing  
more, and the smallest thing  
lesse, thou rather being in all  
things, or more truly all things  
in thee.

g Ad. 17. 28.

Whose omnipotencie inclo-  
seth all things, whose Power  
nothing

nothing may escape. <sup>r</sup> Pal. 13. 9.

For whosoever hath not thy  
favour, can by no means a-  
void thy displeasure. <sup>f</sup> Rev. 6. 15.

CHAP. 31

*The desire of that Soule,  
which hath a feeling  
of God.*

FOR thee then I doe call into  
my soule, O most gracious  
God, which thou preparest to  
receive thee through the de-  
fire which thou inspirest in the  
same.

Oh enter therein, I be-  
seech thee, joyne it to thy selfe,  
that both thou mayest possesse  
that which thou hast not onely  
made<sup>a</sup>, but also renewed<sup>b</sup>; and  
I may enjoy thee as a seale upon  
mine heart.

<sup>a</sup> Gen. 1. 25.  
<sup>b</sup> Rom. 5. 15.

Mercifull God, I beseech  
thee, forsake him not which  
callesth upon thee now: for  
before ever I could call upon  
thee

X 3

8 *St. Augustine's Manner.*

thee, thou didst not call mee  
only, but also seeke mee,  
to the end that I thy servant  
might seeke thee, and through  
seeking, finde thee, and being  
found, love thee.

I have sought, and I have  
found thee O Lord: grant that  
I may love thee.

Increase my desire, and grant  
my request: for though thou  
give mee all things which thou  
hast made, yet unless thou give  
thy selfe withall, I thy servant  
shall never be satisfied.

Wherefore bestow thy selfe  
upon mee (O my God) bestow  
thy selfe upon me.

Loe, I doe love thee; and if  
too little I love thee, my desire  
is to love yet more entirely.

I love thee I say, I long for  
thee, I am much delighted to  
thinke upon thee.

Behold, while from my heart  
I doe sigh and call into my re-  
membrance thine unspeakable  
kind-

9 *S. Augustines Mannall.* 9

kindnesse the burthen of my  
flesh the lesse grieveth, trouble-  
some cogitations the lesse in-  
vade, the waight of mortalitie  
and miseries doe not so load me  
as they were wont, all things  
are hush, every thing is quiet.

My heart burneth, my minde  
is jocond, my remorie fresh,  
mine understanding cleere, and  
all my spirit inflamed through  
the desire of thy sight, per-  
ceiveth how it was ravished  
with the love of things un-  
scene.

Let the same my Spirit take  
the wings of the Eagles<sup>e</sup>, let it  
flee, and not bee wearie, let it  
flee, and never faint, untill it  
come unto the place whereas  
thine honour dwelleth<sup>e</sup>, even  
unto thy Throne of grace, there  
at the table, where the supernall  
Citizens doe repast, to bee fed  
from thine eyes in greene pa-  
sture<sup>e</sup>, by the still water. Bee  
thou our joy<sup>e</sup>, our hope<sup>e</sup>, our

*e Esai 40.31.*

*spisat. 28. 1.*

*e Psal. 23. 2.*

*h Rev. 1. 13.*

*i 1 Tlm. 1.*

X 4 *salva-*

to *St. Auguſtines Manuall.*

ſalvation k, and redemption l.

Thou which hereafter wilt  
bee our reward, bee thou our  
comfort.

Let my ſoule evermore ſeek  
thee, and grant that never it  
may ceaſe to ſeek, Amen.

CHAP. 4.

*The miſerable eſtate of that  
ſoule which neither lozeth our  
Lord and Savior Chriſt, nor  
ſeeketh after him.*

**W**O to the wretched ſoule,  
which neither ſeeketh,  
nor loveth Chriſt; ſuch a ſoule  
abideth both drie and miſe-  
rable.

Hee looſeth his lifetime, that  
loveth not thee, O God. And  
hee that would live, but not to  
ſerve thee, is doubtleſſe no-  
thing, and ſo to be accounted.

He which refuseth to live to  
thee is already dead: and hee  
that ſavoureth not of heavenly  
wiſe-

wisedome is a very foole<sup>a</sup>.

a 1 Cor. 1. 7.

O most gracious God, into  
thine hand I do commend, ren-  
der and yeeld my selfe, through  
whom I both am<sup>b</sup>, live<sup>c</sup>, and  
have understanding<sup>d</sup>.

b Gen. 1. 26.

c A8. 17. 26.

d Iam. 1. 17.

In thee do I repose my whole  
trust, confidence and hope, tho-  
rough whom I shall rise againe  
e, live<sup>f</sup>, and rest.

e Iohn 11. 25.

f Iohn 14. 6.

Thee doe I long for, thee doe  
I love, thee do I worship, with  
whom I shall everlastingly a-  
bide, reigne, and be blessed g.

g Rev. 21. 4.

The soule which neither see-  
keth nor loveth thee, is a friend  
of the world<sup>h</sup>, the slave of sin,  
subject to all manner of wic-  
kednesse, never quiet, at no  
time secure.

h Math. 6. 24

Therefore mercifull Saviour,  
as for my mind, let it attend on  
thee; my pilgrimage let it bee  
toward thee; and mine heart,  
let it even burne with the love,  
of thee.

Let my soule rest on thee, my

X 5.

God

125. *Augustines Mannall.*

God, let it I say, deeply meditate of thee, let it sing out thy prayes with joy, and let this bee my comfort in this mine exile.

Let the shadow of thy wings bee a refuge for my soule from the parching heate of worldly cogitations. Let mine heart, a very great sea, swelling with waves, trust in thee.

Thou which aboundest with all good dainties, and art a most liberall bestower of supernall satietie, O God, give thou food to the wearied, gather the dispersed, deliver the captivated, amend the peried.

Loe, he standeth at the doore and knocketh: I therefore even by the bowels of thy mercie, whereby thou the Day spring from on high hast visited us, beseech thee command the doore to bee opened to him which knocketh, that boldly hee may enter into thee, and rest in thee, and

*St. Augustines Manuall. 13*

and bee refreshed of thee, the  
heavenly Bread. For thou art  
the Bread<sup>k</sup>, and the Well of life<sup>k</sup>  
l, thou art the Light of ever-<sup>l</sup>  
lasting clearenesse<sup>m</sup>: to con-<sup>m</sup>  
clude, thou art all things,  
whereof the righteous do live,  
which love thee.

<sup>k</sup> Iohn 6. 35.  
<sup>l</sup> Iohn 4. 13.  
<sup>m</sup> Rev. 21. 23

CHAP. 5.

*A verie Christian desire of the  
soule after God.*

O God, thou who art both  
the light of the hearts: that  
see thee, and the life of the  
soules<sup>b</sup> that love thee: and the  
strength of the minds that seek  
thee, give mee grace evermore  
to cleave unto thine holy love.

<sup>a</sup> Iohn 19.

<sup>b</sup> Iohn 4. 13.

O come I pray thee, into my  
heart, and make mee drunke  
with the rivers of thy pleasures<sup>c</sup>

<sup>c</sup> Psal. 36. 8. 1.

It shameth, and it irketh me  
at the very heart even to suffer  
those things which are done in  
this wretched world.

The



14 St. Augustines Mannall.

The very sight of worldly vanities is a grieſe unto me; and to heare of theſe transitorie things, it doth trouble me much.

Helpe me, O Lord my God, and cauſe mine heart to reioyce in thee: come thou unto mee, that I may behold thee.

I am penned in this houſe of my ſoule, until thou come ther-into, and make it wider. It is ruinous, O prepare the ſame.

Many things, I acknowledge and know are in it, which may offend thine eyes: but alas who can make it cleane; or unto whom elſe beſide thee ſhould I trie for helpe?

Clenſe me, O Lord, from my ſecret fault<sup>s</sup>, keepe thy ſeruant alſo from presumptuous ſinnes.

Grant mee grace, O ſweete Chriſt, O good Jeſu give mee grace, I beſeech thee, for thy love and deſires ſake, to lay off the heauey burthen of carnall deſires,

desires and earthly lusts.

c. 1 Ioh. 2. 15

Let the soule over the flesh;  
let reason over the soule; let thy  
grace over reason beare sway;  
and make mee both in body  
and soule evermore to obey thy  
Will.

f. Mar. 6. 10.

Grant that both my heart  
and my tongue, and all my  
strength may extoll thy good-  
nesse.

Enlarge mine understanding  
and lift up the eyes of mine  
heart, that my spirit with swift  
ecogitation may attaine unto  
thee the everlasting wisdomme,  
abiding above all things,

Loose mee, I beseech thee  
from the fetters wherewithall  
I am fast bound; that leaving  
all these worldly things, I may  
hasten unto thee, cleave  
to thee alone, and  
thinke onely up-  
on thee.

CHAP.

C H A P. 6.

*The happines of that soule which  
is deliuered out of the earth-  
ly prison of the bodie.*

**O** Happie is the soule, which  
looked from the earthly  
prison<sup>a</sup>, soareth without let  
unto Heaven, which face to  
face beholdeth thee<sup>b</sup>, the most  
gracious Lord, which is tou-  
ched with no feare of death as  
all<sup>c</sup>, but triumpheth with an in-  
corruptible crowne of perpe-  
tuall glorie!

O quiet and secure is such a  
soule; and feareth now neither  
death<sup>d</sup> nor enemy nor death<sup>d</sup>.

Shée enjoyeth thee her good  
Lord, whom long shee sought,  
and alway loved.

Now joyned to the singing  
quire, shee soundeth out with-  
out ceasing unto the prayse of  
thy glory, O Christ, her King,  
sweet Jesu, most melodious  
Psalmes

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Psalmes shew singeth of aye-lasting ioyfulness.

For shee is satisfied with thy farnesse, thou doest give her to drinke out of the river of thy pleasures.

Happie is the fellowship of supernall Citizens, and glorious is the solemnitie of such as returne unto thee from the painefull toile of this pilgrimage, unto the wonderfull beaurie, unto the surpassing glorie, unto the excellencie of all comelinesse, where continually thy citizens, O Lord, behold thy face. There nothing is heard to trouble the minde <sup>h.</sup>

What mirth! what melody! what singing! what Psalmes be there sung without ceasing?

There the pleasant Organes doe found out most heavenly hymnes, the blessed Angels most sweetly doe sing; and songs of rare excellencie are entered

ep̄sal. 36. 8.

h̄eb. 11. 13.

ḡrev. 22. 4.

h̄rev. 21. 4.  
h̄rev. 3. 8.

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uttered our by the supernall  
Citizens, unto the prayse and  
glory of thy Name.

There is neither gall nor any  
bitternesse in that blessed regi-  
on<sup>k</sup>. For there is no wicked  
person<sup>l</sup>, nor any wickednesse  
at all.

1 Rev. 21. 4.  
1 Rev. 21. 27.

There is neither enemy to  
impugne, nor any intisement to  
offend.

There is no lack<sup>m</sup>, no shame,  
no contention, no upbraiding,  
no blaming, no feare, no unqui-  
etnesse, no punishment: doubt-  
fulnesse, violence, discord there  
is none.

m 1 Cor. 2. 9.

But singular peace, and per-  
fect love, and lasting triumphs,  
and praying of God, and secure  
quietnesse, which never shall  
have end, and continuall joy  
in the holy Spirit, there is.

Oh, how happie should I bee,  
did I heare those most comfort-  
table songs of thy Citizens, and  
the sugred verses uttering forth  
with

with due reverence the prayes  
of thy sacred Trinitie?

But most singularly blessed  
should I be, might I also with  
them, sing to my Lord Iesu  
Christ one of the pleasant songs  
of Sion<sup>n</sup>.

<sup>n</sup> Psal. 137. 3.

C H A P. 7.

*The blessed Ioy of the hea-  
venly Paradise.*

**O** Lively life! O everlasting  
life, and everlasting blest-  
ed, whereas joy is and no sor-  
row<sup>a</sup>, rest is and no labour,  
honour is, and no feare; wealth  
is and no losse, health is and no  
sicknesse, abundance, and no  
want, life and no death, immor-  
talitie and no corruption, hap-  
pinesse and no misery at all is.

<sup>a</sup> Rev. 7. 16.

Whereas all good things are  
in perfect love, where sight is  
face unto face<sup>b</sup>, where perfect  
knowledge in all men<sup>c</sup>, and all  
things are knowne: whereas  
Gods soveraigne goodnesse is  
perceived,

<sup>b</sup> Rev. 22. 4.

<sup>c</sup> 1 Cor. 13. 12

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perceived, and the light enlightning is glorified of the Saints. Where the present majestic of God is beholden, and the mind of the beholders is filled continually with this meat of life.

They see continually, and yet they desire to see : they desire without griefe, and without loathing they be satisfied.

Where the true funne of righteousness, with the wonderfull shew of his beautifull beames, doth refresh all beholders, and so lighteneth all the Citizens of the celestiall Country, that they doe give light, to wit, a light inflightned through God, a light shining more clearly, than doth either the Sunne at any time, or the Starres.

They doe cleave unto the immortall Godhead, and thereby they become immortall, and uncorruptible, according to the promise of our Lord and Saviour, our<sup>e</sup>, Father, I will that they which

¶ Rev. 20. 13.

¶ 1 Joh. 17. 24.

which thou hast given mee, be  
with me, even where I am, that  
they may behold my glory, that  
they may all be one, as thou, O  
Father, art in me, and I in thee,  
even that they also may be one  
in us.

### CHAP. 8.

#### *The glorious condition of the Kingdome of Heaven.*

**T**He Kingdome of Heaven  
is a most happie kingdome,  
a Kingdome both immortall<sup>a</sup>,  
and everlasting<sup>b</sup>.

<sup>a</sup> Rev. 11. 4.  
<sup>b</sup> Dan. 7. 17.

There no times succede by  
ages, neither night followeth  
after day<sup>c</sup>.

<sup>c</sup> Rev. 1. 4.

There the valiant souldier af-  
ter battels fought, is adorned a-  
bundantly with unspeakable  
rewards<sup>d</sup>: and crowned ho-  
nourably with an everlasting  
crowne.

<sup>d</sup> 2 Tim. 4. 8.

Oh that Christ of his divine  
good-



22 *St. Augustines Manual.*

goodnesse, having eased me of  
the heaue load of my sinnes, oh  
that he would bid me, even the  
basest of all his servants, to lay  
off the burthen of the flesh,  
that I might to my comfort,  
passe over unto the everlasting  
joyes of thy Citie, be admitted  
into the fellowship of thy saints

g Rev. 5. 1. aboves: attend upon the Ma-  
jestie of the Creator, with the  
blessed spirits: behold the coun-  
tenance of God<sup>h</sup>, bee never  
touched any more with feare of  
death: but reioyce securely for  
the immortalitie attained k; and  
joyned to him which knoweth  
all things<sup>l</sup>, might forgoe all  
blind ignorance, and neither  
make account of earthly things,  
nor vouchsafe either to behold,  
or to remember this vale of  
teares any more, whereas the  
labour some life<sup>n</sup>, the corrupti-  
ble life<sup>o</sup>, the life replenished  
with all manner of bitternesse,  
is p, such a life as is the Ladie of  
evils,

h 1 Cor. 13. 12

i Rev. 21. 4.

k 1 Cor. 15. 55

l Ecc. 25. 19.

m 1 Cor. 13. 13

n Job 7. 1.

o Ps. 102. 21.

p Job 14. 1.

evils, the handmaide of devils.  
The which both humors puffe  
up, and sorrows plucke downe,  
heat withereth, and ill ayres in-  
fect, which both much eating  
maketh purfie, and much fasting  
maketh leane.

Which by mirth is loosed, and  
by sadnesse consumed: by care  
is shortned, and by securitie  
dulled: by riches made proud,  
and by povertie overthrowne:  
by youth exalted, and by age  
bowed. Which is both by sick-  
nesse broken, and by sadnesse  
depressed: which both the De-  
vil intrappeth by his snares,  
and the world deceiveth by  
flatterie, and the flesh destroy-  
eth by filthie pleasure.

Whereby the soule is made  
blinde, and the whole man di-  
stempered.

And after these so many, and  
so great evils, succeedeth ra-  
ging death, which bringeth  
vain delights, unto such an end,  
that

24 S<sup>c</sup>. Augustines Mandell.

that when they are once gone,  
they are as quite forgotten, as  
if they had never been at all.

C H A P. 9.

*How God after much trouble,  
doth comfort the pensive  
soule.*

**B**Ut what praises, or what  
thankes may wee render to  
thy goodnes, O God, who cea-  
sest not for all this, by thy gra-  
cious visitation, to comfort us  
amidst so great wretchednesse  
of our mortalitie!

While I dread much to die,  
while I consider the multitude  
of my finnes, while I doe feare  
thy heauie judgement, while  
I call to minde the houre of  
death, and am agast at the hor-  
rible paines of hell, while I wot  
not how precisely, and how  
strictly thou wilt weigh my  
deedes, and I am utterly igno-  
rant how I shall end my life,  
and

and ponder many other things  
in mine heart; loe, of thy won-  
dered goodnes, O Lord my God,  
thou art present to comfort me  
wretch replenished with much  
sorrow, and from these pite-  
ous complaints and cryings,  
thou carriest my penfive and  
troubled understanding over  
steepe hilles, unto the beds of  
sweet spices, and makest me to  
rest in greene pastures <sup>b</sup>, by the <sup>b</sup> Psal 23. 2.  
rivers of sweet waters, where  
thou preparest a table diversly  
furnished against my comming  
to refresh my wearied spirits,  
and to comfort my sorrowfull  
heart: and so refreshed with  
those dainties, I forget at the  
length my manifold miseries;  
and exalted over the earth,  
I doe rest my selfe in  
thee which art the  
true peace.

CHAP.

CHAP. 10.

*A prayer for grace to love  
God.*

**O** Lord my God, I doe love thee: and more and more I desire to love thee.

Give me grace, O Lord my God<sup>a</sup>, who art fairer than the children of men<sup>b</sup>, give me grace not onely to desire thee, but also to love thee, both as I would, and as I am bound.

<sup>c</sup> Iob 15. 8.

Thou art unmeasurable, and therefore to be loved without measure, especially of us whom thou hast so loved<sup>d</sup>, so saved<sup>e</sup>, for whose sakes thou hast done such and so great things.

<sup>d</sup> Ioh. 3. 16.

<sup>e</sup> 1 Pet. 2. 22.

O love, which burnest alway and never goest out, O sweete Christ, O good Iesu, O my

<sup>f</sup> 1 Ioh. 4. 8.

God, who art love it selfe, set me wholly on fire with thy fire, with the love of thee, with thy

thy sweetnesse, with heartie affection toward thee, with a desire of thee, with godly charitie, with godly joy and rejoycing, with godly kindnesse and sweetnesse, with godly delectation, and concupiscence, the which is holy and good, and chaste and pure, that being thoroughly replenished with the sweetnesse of thy love, and altogether purged from the grosse vapors of earthly cogitations by the fire of divine charitie, I may love thee, most sweet, and most lovely Lord, with all mine heart, with all my soule, with all my strength, and with all my mindes, and that with much sorrow of heart, and plentifull reares of the eyes, with much feare and trembling<sup>h</sup>, having thee in such wise both in mine heart, and in my mouth, that no strange loves may finde room within me.

g Deut. 5. f.

h Phil. 2. 12.

## CHAP. II.

*A prayer for grace both duely  
to thanke God for our redemption,  
on, and worthily to approach  
unto the holy Table.*

**O** Christ my Saviour, who  
art of all the fairest<sup>a</sup>, through  
the shedding of thy precious  
blood, wherewithall we  
bee redeemed<sup>b</sup>; I humbly be-  
seech thee, give me grace unfa-  
inedly to repent, and heartily to  
bewaile my finnes, especially at  
such times when I offer prayer  
unto thee, when I sing forth  
thy prayes; when I call into  
minde the mysterie of our re-  
demption<sup>c</sup>, a manifest argument  
of thy mercy to man-wards;  
when I am at the holy Table,  
though unworthy to approach  
thereunto, desiring to partici-  
pate of that wonderfull, and  
heavenly, and reverend Sacra-  
ment which thou O Lord my God

<sup>a</sup> Psal. 45. 2.

<sup>b</sup> 1 Pet. 1. 18.

<sup>c</sup> 1 Tim. 3. 16

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God the unspotted Priest <sup>d</sup>, d Heb. 2. 26.  
didst institute and command to  
bee received e in remembrance e Luk. 22. 19.  
of thy love, to wit of thy death  
f, and passion for our salvation, f 1 Cor. 11. 26  
and for the strengthening of our  
dayly weaknesse.

Let my minde at such myste-  
ries bee confirmed with the  
sweetnesse of thy Spirituall pre-  
sence: let it behold thee with  
the eyes of faith, and rejoyce  
in thy sight.

O sweet Christ, O good Iesu,  
who art both the fire burning  
always, and the love enflamed  
evermore: the everlasting and  
never wasting light<sup>e</sup>, and the  
bread of life <sup>h</sup>, feeding us, and  
yet never diminished, and easen  
of dayly, and yet continually,  
abiding whole.

Shine thou upon me, and set  
me on fire, enlighten and sancti-  
fy mee, purge my vessell from  
the dregs of malice, fill mee of  
thy grace, and keep me full.

Y<sup>2</sup>

g Rev. 21. 23.

h Iohn 6. 35.

48.



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that I may eate the meate of thy  
flesh unto the salvation of my  
soule, that feeding upon thee, I  
may live of thee; and through  
thee, I may attaine unto thee,  
and rest in thee, Amen.

CHAP. 12.

*A zealous prayer for Grace to  
meditate deeply upon the  
goodnesse of God.*

O Sweete love, and lovely  
sweetnesse, let my sto-  
macke digest thee, and with the  
nectar of thy love bee all my  
bowels filld; and let mine heart  
utter forth good matter<sup>a</sup>.

<sup>a</sup> Psal. 43. 1.

O my God, who art charitie  
it selfe<sup>b</sup>, the delectable honey,  
the snowie milke, and the foode  
of the strong, make me to grow  
up in thee, that thou with a  
found palate maist be tasted of  
me.

<sup>b</sup> 1 Iob 4. 8.

Thou art my life<sup>c</sup>, where-  
by I doe live<sup>d</sup>, the hope where-  
unto I trust<sup>e</sup>: and the glorie  
which

<sup>c</sup> Iobn 14. 6.

<sup>d</sup> A. 17. 11.

<sup>e</sup> 1 Tim. 1. 1.

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which I desire to attaine<sup>f</sup>. fCol.3.3.

Guidethou mine heart, rule  
thou my minde, direct mine  
understanding, erect my love,  
cheere up my soule, and quench  
thou the thirst of my Spirit,  
which longeth after thee, with  
thine heavenly rivers.

Let the tumultuous cogita-  
tions of the flesh hold their  
peace I beseech thee: let earth-  
ly, and worldly fantasies bee  
still: let all dreames, and  
vaine revelations, let every  
tongue, every signe, and what  
else soever doth vanish away,  
be silent.

Yea let mine owne soule also  
bee dumbe too, and overpasse  
it selfe, not by thinking on it  
selfe, but upon thee my God:  
because thou art indeede all my  
hope and confidence g.

g 1 Tim. 1. 3.

For in thee our most gracious  
and kinde and mercifull Lord  
and God Jesus Christ, each of  
us hath a portion both of blood

Y 3

and

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<sup>h</sup>Eph. 5. 30. and flesh<sup>h</sup>. Therefore where a  
 peece of my selfe doth raigne,  
 there I believe I doe reigne:  
 where my blood hath domi-  
 nion, there I trust I have do-  
 minion; where my flesh is glo-  
 rified, there I know I am  
 glorious.

And although I am yet a sin-  
 ner, yet I doubt no whit of  
 this participation of Grace:  
 Although my sinnes doe hin-  
 der mee, yet my substance doth  
 require it: and although mine  
 owne offences doe exclude  
 mee, yet the communion  
 of nature doth not  
 expell mee.

CHAP. 13.

CHAP. 13.

*A thanksgiving unto God for  
the incarnation of his deare  
Sonne to save man.*

FOR the Lord is not so un-  
kinde, that hee can hate his  
owne flesh<sup>a</sup>, his owne mem-  
bers, his owne bowels.

Surely I might utterly de-  
spaire, in respect of mine outra-  
gious offences, and infinite sins  
which I have both committed,  
and dayly doe commit both in  
heart, word, and deed, and by  
all meanes whereby the frailtie  
of man may transgresse, had  
not thy Word, O my God bin  
made flesh<sup>b</sup>, and dwelled a-  
mong us.

But now I dare not despaire,  
because he having shown him-  
selfe obedient to thee unto the  
death, even the death of the  
Crosse<sup>c</sup>, hath taken away d  
the hand-writing of our finnes,

Y 4 and

<sup>a</sup> Eph. 5. 29.

<sup>b</sup> John 1. 14.

<sup>c</sup> Phil. 2. 8.

<sup>d</sup> Col. 2. 14.

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and fastning it upon the Crosse  
hath crucified both sinne and  
death.

In him therefore who sitteth  
at thy right hand, and maketh  
request also for us, I take heart  
again.

<sup>c</sup> Rom. 8. 34.

<sup>f</sup> 1 Tim. 1. 1.

<sup>g</sup> Eph. 2. 5.

Through mine hope <sup>f</sup>, in  
whom we are quickned<sup>e</sup>, and  
raised, and sit together in the  
heavenly places, I desire to  
come unto thee. To thee bee  
come unto thee. To thee bee  
praised<sup>h</sup>, to thee glorie, to thee  
honour, to thee thanks, Amen.

<sup>h</sup> Rev. 19. 1.

CHAP. 14.

*The more God is thought upon,  
the more lovely hee  
seemeth.*

**O** Most gracious Lord, who  
hast so loved<sup>a</sup>, and saved  
us<sup>b</sup>, so quickned<sup>c</sup>, and glorifi-  
ed us<sup>d</sup>, O most gracious Lord,  
how sweete is thy remem-  
brance! the more I thinke on thee  
the sweeter thou seemest, and  
the

<sup>a</sup> Iohn 3. 16.

<sup>b</sup> 1 Pet. 1. 18.

<sup>c</sup> Eph. 2. 5.

<sup>d</sup> Rom. 8. 30.

the more amiable in my eyes!

Therefore, thy good things doe much delight me; and incessantly doe I covet, with a pure sight of the heart, & with e *Man. 5. 8.* the sweete affection of godly love, as farre forth as I am able in the place of my pilgrimage, and so long as I carry these frail members about mee, to desire, and to thinke upon thy wonderfull love and beautie.

For I am wounded with the dart of thy love; I doe burne exceedingly with desire of thee; I covet long to bee with thee<sup>t</sup>, *(Phil. 2. 23.)* to behold thee is all my desire.

And therefore, I will stand upon my guard, and with watchfull eyes I will sing with the spirit, and I will sing with *g 1. Cor. 14. 25.* the understanding also, and with all my strength too.

I will praise thee my Maker, and renewer, I will pierce the heavens with mine heart, and

Y 5 in

36 St. *Augustines Mannall.*

in desire I will be with thee, so  
as my body onely shall bee in  
this miserable world; but in  
thought, and in minde and in  
desire I will bee where thou  
art; and where thou my rich,  
and incomparable, and much  
desired treasure art, there shalt  
mine heart be also!

i Col. 3. 2.

k Mar. 13. 44

l Mar. 6. 21.

But loe, O most gracious and  
mercifull God, my heart is not  
able to consider the glorie of  
thine infinite goodnesse and  
mercy. For thine honour, thy  
beautie, thy strength, thy glory,  
magnificence, Majestic, and  
love, exceed all sense<sup>m</sup> of mans  
understanding, even as the cur-  
tesie of thine eternall love,  
whereby thou givest to such  
as Rom. 8. 15 the adoption of sonnes<sup>n</sup>, and  
joynest them to thy selfe whom  
o Gen. 1. 26. thou hast created o, is  
inestimable.

CHAP. 15.

*How troubles in this world are  
nothing answerable to the  
joyes in Heaven.*

O My soule, were wee every  
day to endure torments,  
and to suffer the paines of hell a  
long space, if we would behold  
Christ in his glorie, and be joy-  
ned to his Saints; were it not  
meet that wee suffered all kinde  
of aduersitie<sup>a</sup>, to attaine unto  
the participation of such felici-  
tie, and of so great glorie!

<sup>a</sup>Rom. 18. 18.

Let the devils then lie in wait  
and prepare their tentations; let  
fastings breake the bodie; let  
hard apparell bring downe the  
flesh, let labours grieve, watch-  
ings drie up, let this man crie  
out upon me, let him or them  
disquiet me, let cold benumbe  
me, the conscience murmur,  
heate parch me.

Let mine head ake, my brest  
burne,



38 St. Augustines *Mannah.*

burne, my stomacke swell, my countenance become pale, let every part of me be weakened.

Let my life waste in heaving <sup>b</sup> Psal. 3. 10. neede <sup>b</sup>, and my yeares with mourning.

Let rottennesse enter into my bones <sup>c</sup>, and let mee tremble in my selfe, so I may rest in the day of trouble, and ascend up unto the Saints of God.

For how singular shall the glory of the righteous bee <sup>d</sup>! Heb. 3. 16. how great the joy of all the Saints, when each of their faces shall shine as the Sunne: when the Lord shall begin to sort his people into sundry degrees in the kingdome of his father, and according to each mans desert and workes <sup>f</sup>, as he hath promised, render his rewards, even <sup>g</sup> Mat. 25. 34. celestiall for earthly<sup>e</sup>, eternall for transitory, and great things for verie trifles.

Doubtlesse *where* shall bee store of happinesse, when the Lord

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Lord shall bring his Saints to the contemplation of his Father's glory<sup>h</sup>, make them to sit <sup>h 1 Cor. 13.</sup> together in heavenly places,<sup>21.</sup> that God may be all in all.

CHAP. 16.

*Of the Kingdome of Heaven,  
and how it may bee  
attained.*

**O** Happy joyfullnesse, and joyfull happinesse to see the Saints, to be with the Saints, to be a Saint to behold God<sup>a</sup>, and <sup>a Mat. 13 23.</sup> to enjoy God from everlasting to everlasting. Hereupon let us earnestly muse: these things let us heartily desire, the sooner to come to their happie state.

Askest thou how this may be done; or by what merites or meanes? Listen O man. This matter consisteth in the power of the work, for the Kingdome of God suffereth violence<sup>b</sup>.

<sup>b Mat. 11. 12.</sup>

The kingdome of heaven O man

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man asketh none other price, but thy self, it is worth so much as thou art thy selfe. Give thy selfe, and thou shalt have that.

What art thou troubled above the price? Christ hath given himselfe, that hee might purchase thee a kingdome to God even the Father<sup>d</sup>.

<sup>c</sup> 1 Pet. 18.

<sup>d</sup> 1 Cor. 15.

24

So give thou thy selfe, that thou maist bee his kingdome, and let not sinne reigne in thy <sup>e</sup> Rom. 6. 11. mortall bodye, but the spirit to the attaynement of life.

CHAR. 17.

*What Paradise is, and the  
joyes thereof.*

**N**OW my soule returne wee unto the celestiall Citie where in we be written<sup>a</sup>, and of which we be members. For as <sup>b</sup> Eph. 3. 2. 12 citizens with the Saints, and of the household of God, and as <sup>c</sup> Rom. 8. 17. the heires of God<sup>c</sup>, and heires annexed with Christ, let us call

<sup>a</sup> Rev. 3. 12.

<sup>b</sup> Eph. 3. 2. 12

<sup>c</sup> Rom. 8. 17.

to.

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to minde, as wee are able, the happy state of our Citie.

Say wee therefore with the Prophet, Glorious things are spoken of thee <sup>d</sup>, O Citie of <sup>d</sup> Psal. 87. 3. God: they that dwell in thee are like such as sing. It is faire in situation, even the joy of the whole earth <sup>e</sup>.

<sup>e</sup> Psal. 48. 2.

There is neither age, nor the misery of age in thee; in thee there is not maimed, nor lame, no crooked nor deformed person; for all doe meet together unto a perfect man <sup>f</sup>, and unto the measure of the age of the fulnesse of Christ.

<sup>f</sup> Ephes. 4. 12.

Then what happier thing can there bee than this life, where neither povertie is to be feared, nor sicknesse to weaken, where no hurt is done, and no man will either be angry or envious.

<sup>g</sup> Rev. 21. 4.

Where there is no burning concupiscence; no desire of meate; no suing for honour and preferment.

Where

42 See *Augustines Mannuall.*

Where we shall be out of all feare of the diuells, of his traps, and of damnation.

Where neither body nor soule shall dych, and a joyfull and immortal life is.

Where no evils at all, no discord shall bee, but all things well, all things at quiet: because the hearts of all the Saints shall wish and will one thing.

Where peace and mirth doe possesse all, all things are as they should be, and at a good stay.

Where continually light shall be, not such a light as wee now enjoy, but so much clearer, as it is more blessed. For that City as we read, hath no need of the Sunne, neither of the Moone to shine in it, for the glory of God shall enlighten it, and the Lambe is the light of it.

Where the Saints shall shine as the starres for ever and ever, and they that turne many unto rightcousnesse, as the brightnesse

h Rev. 21. 4.

i Rev. 21. 4.

h Dan 12. 3.

*St. Augustines Manuall. 43.*

nesse of the Firmament.

So that no light shall be there  
1, no darkenesse there, no ga- I Rev. 21. 25.  
thering together of cloudes  
there, no complaining there,  
either of parching heat, or of  
nipping cold.

But such a temperature of all  
things there shall be, as eie hath  
not scene<sup>m</sup>, neither eare hath<sup>m</sup> I Cor. 2. 9.

heard, nor at any time hath  
come into the heart of any man,  
they onely excepted, who are  
found worthy to enjoy that  
happinesse, whose names bee  
written in the booke of life<sup>n</sup>. n Rev. 21. 27.

Norwithstanding, a greater  
happinesse than all this is to bee  
joyned to the quires of Angels  
and of Archangels, and of all  
the celestially powers, to behold  
the Patriarches, and the Pro-  
phets; to see the Apostles of  
Christ, and all the Saints, and  
our Parents also.

This is a great glory: but the  
greatest of all is, to behold God  
himselfe

44 *St. Augustines Mannall.*

<sup>a</sup> 1 Cor. 13. 12 him selfe face to face<sup>o</sup>, to see the incomprehensible light.

The super excellent glory shall be, when we see God him selfe, and when wee shall both see and injoy him in our selves too, of which sight there shall bee none end.

C H A P. 18.

*That wee cannot please God  
but through love.*

**T**H E Soule being godly through the image of Gods and glorious through his likeness, hath in it of God where by it may bee warned alwaies either to stand with him, or to turne unto him, if shee be moved with her affections.

And hath not only whence to take heart again, through hope of pardon and mercy, but also whence boldly to aspire unto the marriage of the Word<sup>b</sup>, and to enter into the covenant of fel-

<sup>a</sup> Gen. 1. 26.

<sup>b</sup> Mat. 22. 2.

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fellowship with God, and to beare the pleasant yoke of amitie with the King of Angels.

All this worketh love, if the soule shew her selfe like to God in will, as shee is to him by nature, loving as shee is beloved. c. Ioh. 3. 16.  
For of all the motions, senses, and affections of the minde, love onely it is, whereby man may, though not fully satisfie the love of God, yet answer in a sort his good will.

When love once commeth, it draweth unto it, and captiveth all other affections. Love satisfieth of it selfe, pleaseth of it selfe, and for it selfe.

Love is the merit, the reward, the cause, the fruit, the use. For by love wee are conjoynd to God d.

d 1 Cor. 13 1.

Love maketh one Spirit of two: Love maketh to will, and to ill one thing. Love maketh first to frame our manners, afterward to consider things that are



46 *St. Augustine's Manuall.*

are as though they were not,  
and thirdly with a pure sight of  
the heart e, to behold heavenly,  
and spirituall things.

e Mar. 5. 8.

Through love, first honest  
things are well handled in the  
world; secondly, honest things  
of the world are despised f, and  
last of all, the secrets of God  
are scene and beheldens.

f Phil. 3. 8.

g 1 Cor. 13. 13

CHAP. 19.

*How God requireth some-  
thing of us like him-  
selfe.*

GOD the Father is charity a,  
God the Sonne is loving-  
nesse, God the holy Ghost is  
the love of the Father, and the  
Sonne.

a 1 Rob. 4. 8.

This Charity, and this love  
requireth a like thing in us, e-  
ven love againe, whereby wee  
may bee linked and joyned to  
God, as it were by some alli-  
ance of kindred.

Love

*St. Augustine's Manual. 47*

Love is ignorant what dignity meaneth, knoweth no reverence.

He that loveth, approacheth boldly unto God, and speaketh familiarly to him without feare and stopping.

He that loveth not, liveth not, but hee that loveth, looketh evermore upon God whom hee loveth, whom he desireth, upon whom hee thinketh, in whom hee delighteth, upon whom hee feedeth, in whom he groweth.

A man so devout, doth evermore so sing, and so read, and so circumspectly, and warily behave himselfe in all his actions, as if God were, as indeed hee is, alway present before his eyes <sup>b</sup>.

Hee so praieth, as if he were taken up and presented before the face of God in his majestie call throne, whereas thousand thousands minister to him<sup>c</sup>, and

ten

<sup>b</sup> Ecc. 33. 19.

<sup>c</sup> Dan. 7. 10.

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ten thousand thousands stand before him.

The soule which hee vifireth with love, awakeneth him that sleepeth; it monisheth, and mollifieth the soule, and woundeth his heart.

It inlightneth darke things, it unlocketh things shut up: it inflameth cold things, it mitigateth the froward, angry, and impatient minde.

It chafeth away vices: brid- leth carnall affections: amen- deth manners: reformeth and renueth the minde, and restray- neth the light motions and ac- tions of slipperie youth.

All these things love wor- keth when it is present: but when it is wanting, the soule beginneth to droope, even as the boiling Cauldron doth when fire is taken from under the same.

CHAP.

CHAP. 20.

*Of the boldnesse of the soule that loveth God.*

**L**Ove doubtlesse is a great thing: by it the soule of herselfe, doth boldly approach unto God, and cleaveth constantly unto him.

The soule that loveth, asketh questions of God familiarly, and consulteth with him in all matters.

Shee can thinke of nothing, and speake of nothing beside God, all other things she loatheth, and contemneth <sup>a</sup>.

Whatsoever she mindeth, and whatsoever she speaketh, it savoureth of love, and smelleth of love: so wholly hath the love of God wonne her unto him.

Hee that would have the knowledge of GOD, let him love. In vaine doth he give himselfe either to reade, or to study, or

<sup>a</sup> Mat. 6. 24.

50 *St. Augustine's Manuall.*

or to preach, or to pray, that lo-  
b 1 Cor. 1. 2. veth not b.

The love of God ingendreth  
the love of the soule, and ma-  
keth her to hearken unto it selfe  
God loveth, because he would  
be loved againe. When he lo-  
veth he would be loved, know-  
ing that through love they are  
blessed which love him.

The loving soule renoun-  
ceth all her owne affections,  
and wholly giveth her selfe to  
love, that in tendering love for  
love, shee may answer the love  
she hath found: and when shee  
hath loved what she can, yet  
what is it unto the everlasting  
stream of that heavenly foun-  
taine?

For love and the lover, the  
soule and God, the Creator and  
the creature, meet not alike to-  
gether: yet if a man with all his  
heart wholly doth love thee, O  
God, there lacketh nothing  
where all is.

Let

Let not the soule then feare  
which loveth: but let the soule  
shake and tremble that loveth  
not.

The loving soule is carried  
with desire, and drawne with  
longing. Shee dissembleth her  
deserts, shutteth her eyes from  
the Majestie of God; openeth  
them to pleasure, reposing her  
trust in thy salvation, and confidently  
rejoycing therein.

Through love the soule  
withdraweth her selfe, and departeth  
from the bodily senses;  
to the end that feeling God,  
shee may have no feeling in her  
selfe.

Which falleth out when the  
minde allured by an unspeakable  
sweetnesse of God stealeth  
away from her selfe, yea is ravished,  
and slipper away the better to enjoy  
God at her full pleasure. And this pleasure  
passeth all pleasure, where it is  
of continuance.

Of

Z

Let

52 *St. Augustines Mantell.*

Of love springeth familiaritie, of familiaritie boldnesse, of boldnesse taste, of tasting, hunger.

The soule which the love of God hath touched, can thinke none other thing, and desire nothing else, but with oftentimes saith, as the Hart braieth for the rivers of water; so panteth my soule after thee, O God.

<sup>a</sup> Psal. 43. 1.

CHAP. 21.

*The singular love of God to Man. ward.*

Through love God himselfe came unto men<sup>a</sup>, came into men, was made man<sup>b</sup>.

<sup>b</sup> Ioh. 3. 19.

<sup>c</sup> Iohn 1. 14.

Through love, the invisible God became like unto his servants<sup>c</sup>. Through love hee was wounded for our transgressions<sup>d</sup>.

<sup>d</sup> Phil. 2. 17.

<sup>e</sup> Esai. 53. 3.

In those wounds of our Saviour, sure and safe rest is for weaklings and sinners. There dwell

dwelt without care, his bowels of mercy are laid open to my sight through his wounds.

Whatsoever I lacke of my selfe, that I doe boldly take out of the bowels of my Lord: For his mercies abound, and there want no holes for them to issue out by.

Through the holes of the body, I behold the secrets of the heart: I see the great mystery of godlinesse, and the bowels of the mercy of our God f, whereby the day spring from on high hath visited us, are open to my eyes.

The wounds of Iesus Christ are full of mercie, full of clemency, full of sweetnesse and love. They boared his hands and his feete, and pierced his side with a speare<sup>h</sup>.

By these holes I may taste, how gracious the Lord is: for doubtlesse the Lord is good and mercifull<sup>k</sup>, and of great kind-

e 1 Tim. 3. 16.  
f Luk. 1. 71.

g Luk. 14. 63.  
h Ioh. 18. 34.

i Psal. 34. 8.

k Psal. 86. 5.



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kindnesse to all which cal upon  
him in truth<sup>l</sup>, yea to all which  
<sup>m</sup> Esai. 55. 6. call upon him<sup>m</sup>, but especially  
<sup>Exod. 20. 6.</sup> to such as love him<sup>n</sup>.

Great redemption is given  
us through the wounds of our  
Saviour Christ<sup>o</sup>, great good-  
<sup>1 Pet. 1. 18.</sup> nesse, much grace, and all ver-  
tues perfectly.

CHAP. 22.

*The refuge of a Christian in the  
time of temptation.*

**W**Hen I am tempted with  
any fithie cogitation, I  
run forth with unto the wounds  
of Christ: when my flesh sub-  
dueth me, I rise againe through  
the recordation of my Lord his  
wounds, when the diuell laeth  
snaires to entrap mee, I doe flie  
unto the tender mercy of my  
Lord, and he leaveth me.

If burning lust doe inflame  
me, it is quenched through the  
calling of the wounds of our  
Lord<sup>a</sup>,

● *S. Augustines Manual. 55*

Lord<sup>a</sup>, the Sonne of God b<sup>a</sup>, <sup>1 Col. 1.2.</sup>  
into minde. <sup>b Mar. 16.19</sup>

In all extremities I can finde  
none so good a remedie as the  
wounds of Christ.

In them I sleep securely, and  
rest without feare. Christ hath  
died for us c.

<sup>c Rom. 5. 6.</sup>

Nothing is so bitter unto the  
death, but may by the death of  
my Lord be holpen.

His death is my merit, my  
refuge, salvation, life and resur-  
rection d. The Lords mercy is d Ioh. 11.25.  
my merit.

I cannot lack merite, so long  
as the Lord of mercies is with  
mee. And if great is the Lords  
mercie e, doubtlesse great are e Psal. 86.3.  
my merits.

The more able hee is to  
save, the lesse care  
doe I take.

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C H A P. 23.

*Speciall medicines against sinne  
and despaire.*

**G**Reatly have I sinned, O  
Lord, and my conscience  
accuseth me of manifold offences,  
yet doe I not despaire. For  
a Rom. 5. 20. where sinne abounded<sup>a</sup>, grace  
abounded much more.

Hee that in consideration of  
his haynous wickednesse doth  
despaire, denieth God to be a  
mercifull God.

He greatly defaceth the glory  
of God, which doubteth of  
his mercie, and as much as in  
him is, denieth God to have  
love<sup>b</sup>, truth<sup>c</sup>, and power in  
him<sup>d</sup>, where in all my hope consisteth  
(to wit, in the love of his  
adoption<sup>e</sup>, in the truth of his  
promise<sup>f</sup>, and in the power of his  
redemption<sup>g</sup>.) Then let the foolish  
cogitation murmur as much  
as it will, saying, who art thou,  
how

<sup>b</sup> Iohn 3. 16.

<sup>c</sup> Psal 86. 15.

<sup>d</sup> Gen. 35. 11

<sup>e</sup> Rom. 8. 15.

<sup>f</sup> Rom. 4. 16.

<sup>g</sup> 1 Pet. 1. 18.

how great is that glorie, and by what merits hopest thou to obtaine the same? And I will boldly make this answer; I know whom I give credit unto, for of his tender love hee hath adopted mee for his sonne<sup>h</sup>, who is both of his promise true<sup>i</sup>, and also mightie in performance, and hee may doe what hee will<sup>k</sup>.

<sup>h</sup> Gal 4.28.

<sup>i</sup> Iohn 3.33.

<sup>k</sup> Eccl 46.6.

The multitude of my finnes cannot dismay me, if the death of Christ come into my minde; for my finnes are not able to overmatch his mercy.

The nailes and the speare doe criie out unto mee, that I am reconciled to Christ, if I love him heartily.

*Longinus* with his speare hath opened to mee the side of Christ<sup>l</sup>, and I am gone in, and I lohe. 19. 34 rest there quietly.

He that feareth, let him love. For perfect love casteth out feare<sup>m</sup>.

<sup>m</sup> Ioh. 4.18

Z 4 There

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There is no such remedie against the heate of lust, as the death of my Redeemer.

Hee stretched out his armes upon the Crosse, and held out his hands <sup>n</sup>, to shew how he is ready to imbrace the penitent sinners.

*n Mar. 27. 53.*

Betweene those armes of my Savior, I both wish to live, and desire to die. There will I sing without care, I will magnifie thee, O Lord, for thou hast exalted mee<sup>o</sup>, and hast not made my foes to rejoyce over mee.

*o Psal. 30. 1.*

Our Saviour bowed his head <sup>p</sup> John 19. 13 <sup>p</sup>, and gave up the Ghost, even to kisse his beloved. And so often doe we kisse God, as wee are pricked at the heart with the love of him.

CHAP.

CHAP. 24.

*A zealous meditation to  
move unto the love  
of God.*

**O** My soule, thou which art  
indued with the Image of  
God, <sup>a</sup>redcemd with the blood  
of Christ <sup>b</sup>, betrothed through  
faith <sup>c</sup>, endued with the Spirit  
<sup>d</sup>, adorned with vertues, and  
counted with the Angels <sup>e</sup>.

<sup>a</sup> Gen. 1. 26.  
<sup>b</sup> 1 Pet. 1. 18  
<sup>c</sup> 2 Cor. 11. 4  
<sup>d</sup> Rom. 8. 6.  
<sup>e</sup> Luk 20. 36

Love thou him who hath so  
loved thee; care thou for him,  
who hath a care of thee; seeke  
thou him who seeketh thee.

<sup>f</sup> 1 Pet. 5. 7.

Love thy lover, of whom  
thou art loved, who in loving  
hath prevented thee, who is  
the cause of thy love. He is the  
merit, hee the reward, hee the  
fruit, the use, and the end.

<sup>g</sup> 1 John 4. 7.  
<sup>h</sup> 1 Iob. 4. 19

Bee thou carefull with the  
carefull, be thou at leisure with  
him that hath leisure: cleane  
with the cleane: and holy with  
the holy.

Z 5

As.

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As thou offerest thy selfe in the presence of God, so will he appeare in thy sight.

A good and mercifull God, of great kindnesse, requireth such as are good and mercifull, and loving, and humble, and kinde.

Love thou him who hath brought thee out of the horrible pitte<sup>l</sup>, out of the miry clay.

Psalm. 40.

Chooſe him for thy friend, before all friends, who when all things shall faile, will keepe his faith<sup>m</sup>.

John. 13. 1

In the day of thy buriall, when all thy friends will depart from thee, hee will not forsake thee<sup>n</sup>; but protect thee from the roaring of them that

Psalm. 37. 28.

bee readie to devoure<sup>o</sup>, and conduct thee through an unknowne Countrey, and bring thee unto the Streetes of pernell Sion, and there place thee with the Angells; before

Eccles. 51. 5.

St. Augustines Marnall. 61

before the face of his Majesty.

P, where thou shalt heare that p Rev. 22. 4.

Angelicall Musicke, Holy, holy, holy q.

q Eisi 63.

r Rev. 7. 8.

There is the song of mirth,  
the voyce of joy, and welfare,  
and thankes-giving, and praying,  
and Hallelujah for ever  
and ever.

There is perfect felicity, excellent  
glory, surpassing joy,  
and all good things.

r 1 Cor. 13. 9.

O my soule, sigh heartily, and  
earnestly desire to attaine unto  
that supernall City, whereof  
such glorious things are spoken  
in which who so dwell, are  
all even like such as triumph  
with joy.

r Psal. 37. 3.

Through love thou maist ascend.  
To the lover nothing is  
hard, nothing impossible.

The soule that loveth doth oftentimes  
ascend, and boldly  
runneth about the streets of celestiall  
Jerusalem, visiting the  
Patriarches and Prophets, saluting  
ing



62 *St. Augustines Manhall.*

ting the Apostles, wondring at  
the Armies of Martyres, and  
Confessors, and beholding the  
flockes of Virgins.

Heaven and earth, and all  
things in them contained, doe  
call upon mee continually to  
love my Lord God.

CHAP. 25.

*Of true Knowledge, what it is.*

**W**Hat is the Knowledge of  
the Truth? it is first to  
know thy selfe, and that thou  
both study to bee such as thou  
oughtest to be, and also amend  
that which is to bee reformed.  
Secondly, it is to know and  
lovethy Maker; for this is all  
mans happinesse.

Consider therefore how un-  
speakeable the love of God is  
to manward. He created us of  
nothing <sup>b</sup>, and whatsoever we  
have, he gave the same <sup>c</sup>.

<sup>b</sup> Gen. 1. 6.

<sup>c</sup> 1 Cor. 4. 7.

But so much as wee loved  
the

*St. Augustines Mannell. 63*

the gift more than the giver, the creature than the creator <sup>d</sup>, we fell into the snares of Satan, and became his bondslaves <sup>e</sup>.

<sup>d</sup> Gen. 3. 6.

<sup>e</sup> Rom. 16. 6.

Nevertheless, GOD of his great love, sent his owne son <sup>f</sup>, to redeeme servants <sup>g</sup>, and sent also the holy Ghost whereby he made servants his sonnes by adoption <sup>h</sup>.

<sup>f</sup> Iohn 3. 19.

<sup>g</sup> Rom. 8. 3.

<sup>h</sup> Gal. 4. 6.

He gave his sonne for a ran-  
some <sup>i</sup>; the holy Ghost for a  
pledge of his love <sup>k</sup>, and refer-  
veth himselfe whole for the in-  
heritance of adoption <sup>l</sup>.

<sup>i</sup> 1 Pet. 1. 18.

<sup>k</sup> 2 Cor. 1. 22.

<sup>l</sup> Rom. 8. 17.

And thus God, as he is very  
gracious and mercifull <sup>m</sup>, of his  
good will and love to man-  
kinde-ward, bestoweth not his  
goods onely, but himselfe also  
to redeeme man, and that not  
so much for his owne sake, as  
for mans behoofe.

<sup>m</sup> Iohn 1. 14.

That men might be borne of  
God, God first was borne of  
man.

Now what heart is so stoney  
but

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but will be softened by this love  
as Ioh. 4. 19 of God, so preventing man.

O vehement love, that God  
for mans cause can vouchsafe to  
become man.

• Mat. 1. 21.

Who can hate man, whose  
nature and likenesse he behol-  
deth in the humanity of God!

Doubtleffe who so loveth not  
man, hateth God, and so abid-  
eth in death. For God became  
man for mans sake, that hee  
might bee a Redeemer, as hee  
was before a Creator: and that  
man not only might be ransomed  
through riches, but also love  
him the more entirely. God ap-  
peared in the similitude of sinful

as Rom. 8. 13. flesh, that each sense of man  
might be made blessed in him,  
and as well the eye of the heart  
be renewed in his divinity, as  
the eye of the body in his huma-  
nity; that whether it goe in, or  
out, mans nature which hee  
hath created, might in it finde  
comfort and refreshment.

CHAP.

CHAP. 26.

*What the sending of the holy  
Spirit worketh in us.*

FOR our Saviour came into  
the world<sup>a</sup>, and was cruci- <sup>a</sup> Luke 2. 14.  
fied, and put unto death for our  
sakes<sup>b</sup>, that he might through <sup>b</sup> Rom. 5. 6.  
his death<sup>c</sup>, destroy him that <sup>c</sup> Heb. 2. 14.  
had the power of death, that is,  
the divell.

And seeing the Grapes of his  
flesh were carried unto the  
winepresse of the Crosse, and  
the pleasant wine of his Divini-  
ty began to spout forth; the ho-  
ly Spirit was sent to make rea-  
dy mens hearts, that new wine  
might be put into new vessels<sup>d</sup>, <sup>d</sup> Mat. 9. 17.  
and to see first that they were  
cleane, leaſt otherwiſe they mar-  
red that which ſhould bee  
powred in; and then that they  
were well hooped that they  
leaked not: I meane that they  
were cleaſed from the delight  
of

668: *Augustines Marshall.*

of wickednesse and hooped to  
keepe out the delight of vanity.

For that which good is could  
not enter till that which ill is  
were gone.

The delight of wickednesse  
pollureth; and the delight in  
vanitie sheddeth.

The delight in wickednesse  
makes the vessell to stinke, and  
the delight in vanity makes it  
full of clefts.

Men delight in wickednesse  
when they love sinne; and they  
delight in vanity, when they  
love transitory things.

Then cast away that which  
is evill, that you may taste that  
which good is. Powre out bit-  
ternesse, that you may be reple-  
nished with sweetnesse.

The holy Ghost is joy, and  
love, then cast out the spirit of  
the divell, and the spirit of this  
world, that you may bee capa-  
ble of the holy Ghost.

The spirit of the divell wor-  
keth

keeth the delight of iniquitie;  
and the spirit of the world, the  
delight of vanitie. And these  
delights are evill, because the  
one is sinne of it selfe, and the  
other is an occasion.

But when these evill spirits  
are throwne out, the Spirit of  
God will come, and enter into  
the tabernacle of the heart, and  
worke a good delight there<sup>c</sup>, e Rom 14.15.  
even a good love, which shall  
expell the love both of the  
world and of wickednesse.

The love of the world alu-  
reth and deceiveth<sup>f</sup>, the love of f 1 Ioh. 2.15.  
sinne defileth and bringeth un-  
to destruction g: but the love of<sup>g</sup> Rom. 6.3.  
God inlightneth the minde<sup>h</sup>, h Rom. 5.5.  
cleaseth the conscience<sup>i</sup>, rejoy-<sup>i</sup> 1 Cor. 13.1.  
ceth the heart<sup>k</sup>, and bringeth<sup>k</sup> Gal. 5.22.  
into the sight of God<sup>l</sup>.<sup>l</sup> 1 Cor. 13.12

*The effects of true Love.*

**H**EE that loveth God unfainedly, doth evermore thinke it long untill hee come unto God<sup>a</sup>, untill hee leave the world, untill hee bee free from the corruption of the flesh<sup>b</sup>, his heart and affections are set on things above<sup>c</sup>, that hee may finde the true peace<sup>d</sup>.

<sup>a</sup> Phil. 1. 17.

<sup>b</sup> Rom. 7. 21.

<sup>c</sup> Col. 3. 2.

<sup>d</sup> Phil. 4. 7.

Whether hee sitteth, or walketh, or resteth, or whatsoever hee doth, his heart is with God<sup>e</sup>.

<sup>e</sup> 1 Cor. 10. 31

He exhorteth all men to love God: he commendeth the love of God to all men, and both in heart, in word, and by his conversation hee sheweth, both how sweet the love of God is, and how evill and sowre the love of the world.

Hee derideth the glory, and reproveth the care of this world and

69 *St. Augustines Mannell.*

and sheweth what a foolish thing it is to put any confidence in transitorie things.

*f Ioh. 2. 15.*

Hee wondereth at the blindness of men, that they can love; hee wondereth also that everie man will not forsake the transitorie and fleeting things of this world.

He thinketh that what he savoureth, should seeme sweet to all men; what he loveth should like everie man, and what hee knoweth, every man should understand.

*g 1 Cor. 7. 31*

Much and oftentimes doth hee muse upon God, and is sweetly refreshed through such heavenly contemplation: and the oftener he doth so, the greater is his joy.

For verie comfortable is it alway even to thinke upon that, which to love and to commend is so delightfull to the minde.

CHAP.



*What the true quietnesse of the minde is.*

**W**ithout doubt the heart is then at rest, when thorough desire it is wholly fixed upon the love of God: and desireth nothing else, but with a certaine blessed sweetnesse is much delighted in that which it hath; and in delighting is made iocund.

And if at any time either by a vaine cogitation, or through worldly businesse, it bee somewhat drawne away therefrom, it hasteth to returne thither with all speede, deeming it a bannishment to bee any where beside. For, as every moment, man may either enjoy or use the goodnesse of God: so everie moment is man to thinke upon God.

And therefore his office is not

St. Augustines Manuall. 71

not small, who in praying is carried so dainely away from his sight, as though he did neither heare nor behold.

Which is then done, when man followeth his evill, and unbridled affections, and whereunto the sight of the minde is easily carried: preferring some vile creature before God, by musing and thinking there upon oftener than upon God, who dayly is to bee thought upon as a Creator<sup>a</sup>, to bee worshipped<sup>a</sup> Iob 10. 8. as a Redeemer<sup>b</sup>, to be expected<sup>b</sup> Gal. 3. 13. as a Saviour<sup>c</sup>, and to be feared<sup>c</sup> Phil. 3. 30. as a Judge<sup>d</sup>. d Act. 10. 1.

CHAP. 29.

*That whatsoever withdrawnb  
the sight of the minde from God,  
is altogether to be stunn'd  
and abhorred.*

**V**Hosoever thou art that lovest the world, look aforehand, whether thou must goe.

72 *St. Augustines Manuell.*

goe. The way which thou takest is the worst way, and very dangerous<sup>a</sup>.

<sup>a</sup> Mat. 7. 13.

Wherefore, O man avoid by little and little thy worldly businesse, and withdraw thy selfe a while from troublesome cogitations.

Cast away heauie cares, lay aside grievous distractions of the minde, finde some leasure to serve God, and rest thy selfe somewhat in him.

Enter into the Chamber of thy minde<sup>b</sup>, exclude all things save God, and what makes to the seeking of him: and the doore being shut, seeke him.

<sup>b</sup> Mat. 6. 6.

And with thine whole heart say unto God, I seeke thy face, O Lord, I seeke even thy face.

Oh then, O Lord my God, give thou mine heart instructions, both where and how to seeke thee: both where and how to finde thee.

<sup>c</sup> Psal. 7. 1.

O

*St. Augustines Manuall. 73*

O Lord, if here thou art not,  
where shall I seeke thee absent?  
but if thou art every whered, d Eccl. 2.3.38  
then why doe I not see thee  
present? But undoubtedly thou  
dwellest in the light that none  
can attaine unto e.

e 1 Tim. 6.10

But how may I come unto  
the light that cannot bee attained?  
Or who shall guide and  
conduct mee thereinto, that  
therin I may behold thee? Furthermore,  
by what tokens, and  
with what face may I seek thee?  
O Lord my God, I never  
saw thee f: I know not thy  
countenance.

Then what shall he doe O  
Lord, most hie, what shall this  
thy farre exiled servant doe h? i  
what shall thy servant doe, who  
is in perplexitie through the  
love of thee, and cast away  
farre from thy presence?

Lo, hee longeth greatly to  
behold thee: yet thy countenance  
is farre from his sight. He  
desi-

g Luk. 2.14

h Heb. 11.24

74 S<sup>c</sup>. Augustines Marshall.

desireth to come unto thee: yet  
unto thy dwelling no man can  
attaine: Hee coveteth to finde  
thee, yet he woteth not where.  
He loveth to seeke thee; yet he  
knoweth not thy face.

i s Tim. 6. 16.

C H A P. 30.

*Howt brought faine man both lost  
the sight of God and found  
wretchednesse.*

O Lord, thou art my God;  
and my Lord<sup>b</sup>, yet did I  
never see thee: thou hast both  
made me<sup>d</sup>, yea, and made mee  
again<sup>e</sup>, and bestowed upon  
mee what good things soever I  
enjoy<sup>f</sup>, yet hitherto have I nei-  
ther seene nor knowne thee.

To be short, I am made to see,  
yet hitherto have not attained  
the thing that I was made for.  
O miserable condition of man,  
seeing hee hath so undiscreeuly  
forgone that, for which hee  
was created! O heaue, and O  
hard

a Psal. 7. 1.

b Mat. 1. 10.

c Ioh. 1. 11.

d Psal. 100. 3.

e Gal. 4. 4.

f 2 Cor. 4. 7.

**S: Augustine's Manual. 73**

hard chance! Alas, alas, what hath he forgone, and what hath hee found? What is lost, and what hath remained?

He hath forgone happinesse for which he was made, and he hath found misery, for which he was not made. He hath lost that without which nothing is happy; and that retaineth which of it selfe is merely miserable.

Man did then eate even the Angels' meate, which now hee desireth: and how hee feedeth upon the bread of sorrow, which then he knew not.

O Lord how long wilt thou forget, for ever? How long wilt thou hide thy face from us! when wilt thou respect, and heare us! when wilt thou lighten our eyes, and shew us thy Countenance? when wilt thou restore thy selfe unto us?

Behold and heare us, O Lord our God: lighten our eyes, and

A a shew

g Gen. 3.16.

h Psal. 138.

76. *St. Augustines Manner.*

shew us thy selfe. Restore thy  
selfe to us, that wee may prof-  
per, without whom wee are in  
such miserie: Invite us and help  
us, Lord we beseech thee.

My heart is become sorrow-  
full, being made desolate: O  
make it cheerefull againe, Lord  
with thy consolation.

I have begunne to seeke thee  
with an hungrie stomacke, O  
let me not give over unrefresh-  
ed of thee: I come with a greiv-  
die appetite, let mee not depart  
unfed: I who am in pover-  
ty come unto thee that art rich:  
in misery, unto thee most mer-  
ciful. O let me not goe away  
empty, and contemned,

O Lord, I am bowed and  
crooked very sore, erect mee  
that I may looke up, and be-  
hold thee.

My iniquities are gone over  
mine head, and as a weightie  
burthen, they are too hea-  
vy for mee.

Rom. 10. 12

1. Cor. 1. 3.

1. Psal. 38. 6.

O

St. Augustines Manuall. 77

O unwrap, and unload mee,  
that the deepe swallow me not  
up m.

m Psal. 69. 12

Teach me to seeke thee, and  
shew thy selfe to him that see-  
keth thee; for I can neither  
seeke thee, without thou teach  
me: neither finde thee, except  
thou reveale thy selfe.

Let me seeke thee in desiring,  
and desire thee in seeking; let  
me find thee in loving, and love  
thee in finding.

CHAP. 31.

Of God his wonderfull

mercies.

I Confesse Lord, thanks to  
thee therefore, that thou hast  
made mee after thine owne I-  
mage, to the end I should re-  
member thee, thinke on thee,  
and love thee. Notwithstanding  
through the corruption of wic-  
kednes, thy image is so defaced  
and so blur'd with the smoak of

a Gen. 1. 26.

Z 2

sins,



78 *St. Augustines Manuall.*

sinne that without thou renew  
and reforme the same, it cannot  
doe the thing for which it was  
created.

Wherefore, Lord, who gi-  
veth the gift of Faith<sup>b</sup>, I be-  
seech thee, give mee Grace  
perfectly to know how great  
thou art.

For according to our beliefe  
thou art: and wee beleeve thee  
to be such a thing, that which  
there can be imagined nothing  
either for quantitie greater<sup>c</sup>, or  
for vertue better<sup>d</sup>.

<sup>c</sup> Jer. 32. 18.  
<sup>d</sup> Esai. 6. 3.

Then what art thou, O Lord  
God, than whom nothing is  
either greater or better? but  
even that which being onely  
the Sovereigne good thing of  
all others, of it selfe, hath  
made all other things of no-  
thing<sup>e</sup>?

<sup>e</sup> Gen. 1. 1.

Then what good thing is  
there wanting to the soveraign  
goodnesse<sup>f</sup>, through whom is  
every good thing?

<sup>f</sup> Jam. 1. 17.

Where-

*St. Augustines Mannall, 79*

Wherefore thou art righteous, and true<sup>h</sup>, and blessed i: and whatfoever is otherwise, better it is not to be at all, than to be. But if thou art altogether most singularly good, how is it that thou sparest the wicked? Is it because thy mercy is over all thy works? But this lieth hid in the light which none can attaine unto l.

g Psal. 111. 7.  
h Esai. 45. 21.  
i Rev. 5. 31.

k Psal. 145. 9.

l 1 Tim. 6. 16.

Verily the fountaine, whence the River of thy mercie doth flow, lyeth hid in the deepe and most secret bottome of thy goodnesse.

For although thou art wholly and sovereignly righteous, yet thou sparest of thy goodnes the wicked<sup>m</sup>, because thou art wholly and most singularly mercifull too.

m Mat. 5. 43.

For in very deed thou shouldst not bee so singularly good, unlesse thou wert gracious to some offenders.

For he who is good both to  
A a 3 the

the iust and to the unjust, is better than hee who sheweth favour onely to the good.

And he which is good to the wicked, both by sparing, and punishing them, is better than he who is good only by punishing. So thou art therefore mercifull, because thou art altogether, and soveraignly good.

### CHAP. 32.

*The happie State of such as enjoy  
the ioyes of Heaven.*

**O** Infinite goodnesse, passing all understanding!

Let that mercy come upon me, which proceedeth from such riches.

Let it have influence into me which floweth from thee: spare of thy mercy, but revenge not in thy Justice.

Rise up now, O my soule, and lift up all thine understanding: consider so well as thou canst, how

how great, and what manner of good thing God is.

For if each particular good thing be delectable, weigh advisedly how delightful that good thing is, which containeth the sweetnesse of all good things<sup>a</sup> and not such as commonly wee perceive of things created, but so much differing therefrom as the Creator differeth from the creature!

For, if the life created be good; how good is the life that created it! If the welfare that is wrought, delight, how shall the welfare which worketh all salvation<sup>c</sup>, delight! If the wisdom consisting in the minde, or in knowledge of knowne things be lovely, how lovely is that wisdom which made and created all things of nothing? To be short, if there

bee much and great delight in delectable things, what and how great shall the pleasure

A a 4 be

a 1 Cor. 2. 9.

b Job. 1. 1. 2.

c Esai. 12. 1.

d Iohn 1. 1. 2.

Prov. 8. 22.

*In S<sup>r</sup>. Augustines Mantell.*

be in him, who made these delectable things?

O what shall hee have, or what shall hee not have, that enjoyeth this felicitie? doubtlesse, whatsoever hee can wish, hee shall have it; and what hee would not have, shall not come to him.

For there shall be the goods both of soule and body, such goods as eye hath not scene, neither eare hath heard, neither come into mans heare.

e 1 Cor. 2. 9.

CHAP. 33.

*That soveraigne happinesse is to be sought for.*

**VV**Hy then rangeest thou about, O silly man, seeking the goods of thy soule and of thy body? Love one good if which are all good things, and it sufficeth. Desire the simple good, which is all that good is, and it is enough.

For

*St. Augustines Manuall. 83*

For what lovest thou, O my  
flesh? what desirest thou, O my  
soule? There it is whatsoeuer  
thou lovest, there it is whatso-  
euer thou desirest.

If beautie delight thee, the  
just men shall shine as the sun<sup>a</sup>: *a Mar. 13. 43.*  
If either such swiftnesse, strength,  
or libertie of the body, as no-  
thing may withstand, they shall  
be as the Angels of God in hea-  
ven<sup>b</sup>. For it is sowne a naturall *b Mat. 22. 30.*  
body<sup>c</sup>, but shall rise a spirituall *c 1 Cor. 15. 44.*  
body, to wit, by the power of  
God, not through the strength  
of nature.

If a long, and an healthie life;  
there shall bee sound eternitie,  
and eternall soundnesse<sup>d</sup>, be-  
cause the righteous shall live  
ever<sup>e</sup>; their reward also is with *d Rev. 11. 4.*  
the Lord. *e wisd. 5. 15.*

If satietie; when the glorie of  
the Lord appeareth, they shall  
be filled<sup>f</sup>. *f Psal. 115. 15.*

If sarnes; they shall be satisfied,  
with the sarnesse of the Lords  
house<sup>g</sup>. *g Psal. 36. 8.*  
A as

84 St. Augustines Manuall.

If pleasant musicke, the Angels there shall sing prayes without ceasing unto the Lord

If all manner honest, not dishonest pleasure; the Lord shall give them drinke out of the river of his pleasures<sup>h</sup>.

<sup>h</sup> Psal. 36, 84

If wisdom; the very wisdom of God shall shew it selfe

<sup>i</sup> Cor. 13, 12 to them.

If faithfull amitie, they shall both love God more than themselves, and one another as themselves; yea, and God shall love them more than they can themselves. For they love both him, themselves, and one another through him; and he loveth both himselfe, and them too through himselfe.

If concord; all they shall beke 1 Cor. 1. 10 of one minde<sup>k</sup>; for they shall will nothing, but what God willet himselfe.

If power; they shall haue full power over their owne will, as God hath of his. For as God

of

of himselfe can doe what hee will, so they can doe what they will, through him. Because, as they list no other wise than hee listeth, so he listeth, as they list: and what hee will must needes come to passe. If honour and wealth: God will make his good and faithfull servants, rulers over much, yea, they shalbe called the sonnes of God<sup>m</sup>, yea, and gods too: and be the heires, even the heires of God, and heires annexed with Christ.

To conclude, if certain security; they shall be as sure that that felicity shall not faile them, as they are sure that neither they for their part would willingly foregoe the same, nor God for his part will bereave his friends thereof against their wils, nor that any thing is so mighty that it can separate God and them. Now what, and how great joy is there, where such and so great felicity is?

CHAP.

1 Mat. 25. 23.

m Rom. 8.

26, 27.

n Rev. 7. 15.



*How the Saints love each other  
mutually in Heaven.*

**O** Heart of man : O poore heart, O heart full of miseries, yea, overwhelmed with miseries, how greatly wouldst thou rejoyce, if thou aboutedst with the good things ?

Aske even the most secret cogitations of thine heart, if they could receive the joy of so excellent blisse.

But if another whom thou lovest as thy selfe, did enjoy with thee the like felicitie, doubtlesse thy joy would be doubled, because thou wouldst so much rejoyce at his felicitie, as at thine owne.

Now, if two or three, or more, were so blessed of God, thou wouldst be as glad for each of them, as for thy selfe, if thou didst love them even as thy selfe. Then.

Then how great shall the joy be in the perfect love of the innumerable company of blessed Angels and men! where each shall love another even as himselfe! for every man there shall rejoyce as much for the happy estate of each particular person, as for his owne felicitie.

If therefore the heart of man shall hardly receive the joy of his owne blisse, how shall it comprehend such great joies of so many of his friends! for undoubtedly, even as wee love a man, so shall we be glad for his felicitie.

As in that blessed happinesse every man shall love God so veraignly about himselfe, and all others with him: so most singularly shall each man be more glad of Gods felicitie than of his owne and of all others with him.

And if they shall love God with all their hearts, with all  
their

88 *St. Augustines Marshall.*

their mindes, and with all their  
soules, that neither all their  
hearts, nor all their mindes, nor  
all their soules can bee able to  
comprehend the excellency of  
the love: assuredly the Saints  
with all their hearts, with all  
their mindes, and with all their  
soules, shall so rejoyce, as neither  
their hearts, nor their mindes,  
nor their soules shall bee able  
so comprehend the abundant  
streames of celestiall joy.

CHAP. 33.

*Of the perfect joy of eter-  
nall life.*

**O** My God<sup>a</sup>, and my Lord<sup>b</sup>,  
mine hope<sup>c</sup>, and the joy of  
mine heart, resolve my soule  
whether this be the joy whereof  
thou spakest by thy Son, Aske,  
and yet shall receive, that your  
joy may bee full. For, I have  
found a certaine joy, which is  
full, yea, and more than full. For

<sup>a</sup> Psal. 7. 1.

<sup>b</sup> Mat. 4. 10.

<sup>c</sup> Psal. 18. 1.

<sup>d</sup> Ioh. 16. 24.

For, notwithstanding the whole heart bee full, the whole minde full, the whole soule full, yea, whole man, full of this joy; yet shall there remaine joy for all that, which is incomprehensible.

So then, that whole joy shall not enter into the rejoycers, but all the rejoycers shall enter into the joy of their master. e Mat. 25. 1.

Speake Lord, tell thy servant secretly in mine heart, if this be the joy whereinto thy servants shall enter, who shall enter into their masters joy.

But surely that joy, where- with thine elect shall rejoyce, neither eie hath seene, nor eare hath heard, nor entred ever into the heart of man.

Then Lord, I have not yet conceived in minde, much lesse uttered by words, how greatly thine elect shall rejoyce.

Undoubtedly they shall so greatly rejoyce, as they shall love:

90<sup>th</sup> *Augustines Mantell.*

love: they shall so intirely  
love, as they shall know thee,  
O Lord.

And how intirely shall they  
love thee! surely neither mans  
eye hath seene, nor his eare  
heard, nor came it ever into his  
heart in this worlds, how per-  
fectly they shall both know  
thee<sup>h</sup>, and love thee in the  
world to come.

g Esai 64.4.

h 1 Co. 13.

12, 13.

O my God, I beseech thee,  
grant that I may know thee,  
love thee, and rejoyce in thee.

And although I cannot so  
thoroughly doe so in this life as I  
should, yet give mee grace to  
profit from day to day, untill I  
come unto perfection.

Let thy knowledge so grow  
up within mee here, that it may  
bee found ripe there; and thy  
love so encrease within me here  
that it may be perfect there, that  
my joy may bee great here in  
hope, and in deed full there.

O just God, my humble suit  
is

is, that I may have the thing  
which thou promist, even  
that my joy may be fulli.

i Joh. 16. 24.

In the meane spacc, let my  
minde meditate thereof, mine  
heart long for it, my speech rea-  
son thereof, and my soule hun-  
ger for the same. Let my flesh  
thirst therefore, and all my sub-  
stance desire it, even untill I

enter into the joy of my

master, there to abide

for ever and ever,

Amen.

k Mat. 25. 31.

FINIS.





*The summe of every Chapter*  
contained in this Booke,  
*according as the titles doe import*  
with the just number of  
*the page where everie*  
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*to be found.*

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J. D.  
Thomas Dal  
Waterson